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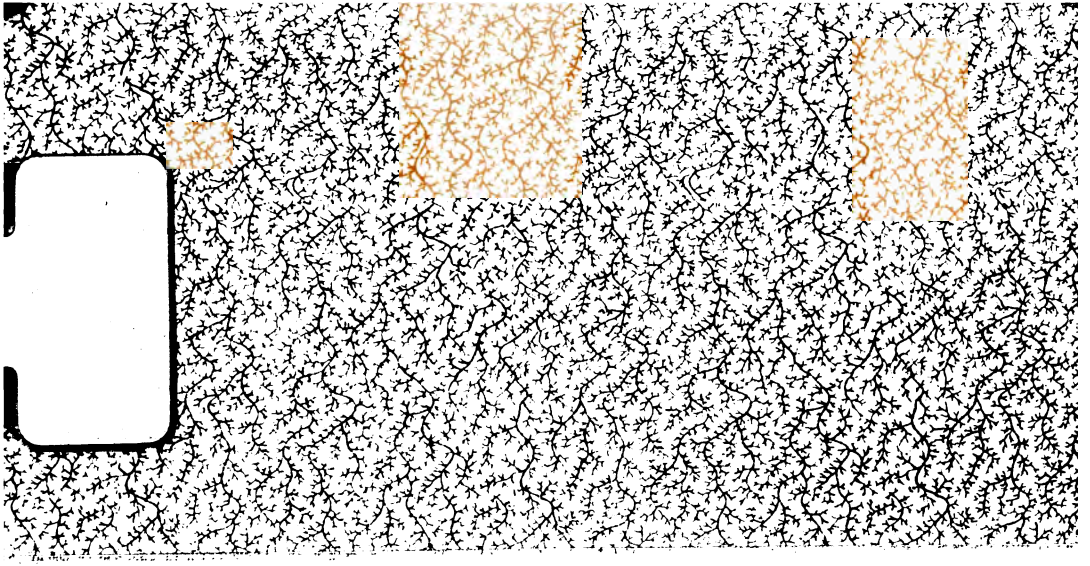
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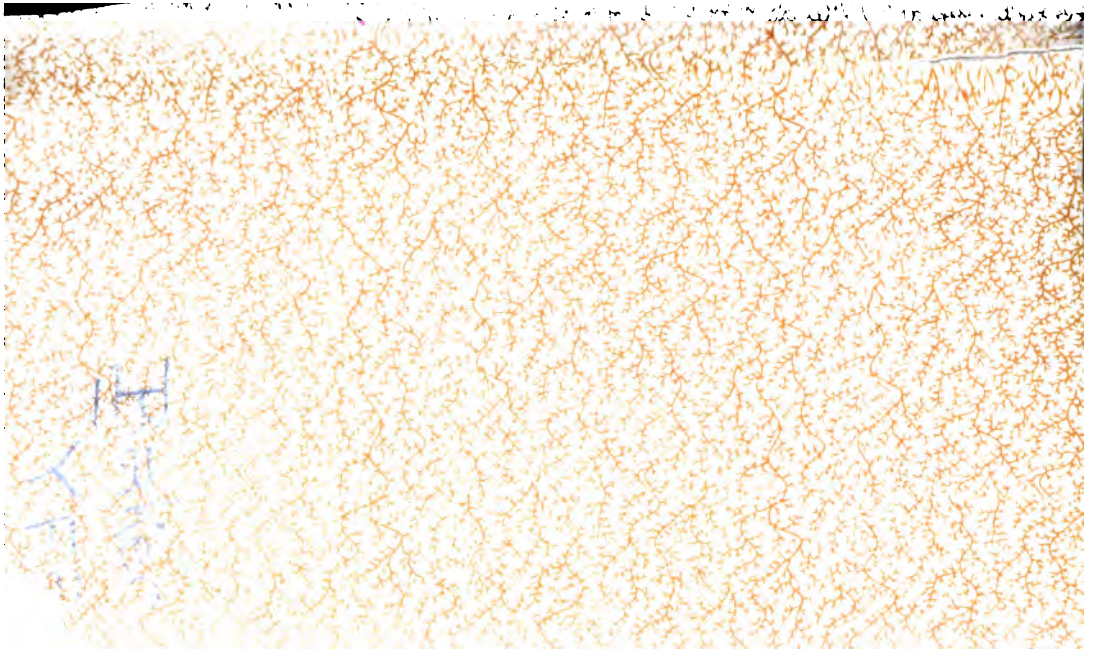
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A

GRAMMAR

OF

MORAL PHILOSOPHY,

AND

NATURAL THEOLOGY;

WITH

A SUMMARY

OF

THE EVIDENCES OF CHRISTIANITY.

ABSTRACTED CHIEFLY

FROM THE WORKS OF DR. PALEY.

To which are subjoined,

QUESTIONS AND TABLES,

ADAPTED TO THE STUDY OF THE SACRED SCRIPTURES.

BY THE REV. J. W BAKER.

FIRST AMERICAN EDITION, IN WHICH ARE SEVERAL IMPORTANT ADDITIONS.

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SOUTHERN DISTRICT OF NEW-YORK, ss.

BE IT REMEMBERED, That on the twenty-third day of September, in the forty-second year of the Independence of the United States of America, DAVID LONGWORTH, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit: "A Grammar of Moral Philosophy, and Natural Theology; with a Summary of the Evidences of Christianity.—Abstracted chiefly from the works of Dr. Paley. To which are subjoined, Questions and Tables, adapted to the study of the sacred Scriptures. By the Rev. J. W. Baker.—First American edition, in which are several important additions."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned. And also to an Act entitled, "An Act supplementary to an Act entitled, An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

ROBERT FINN,
Clerk of the Southern District of New-York.

RECOMMENDATION.

Manhattan School, New-York,
August 9, 1817.

SIR,—I have examined, with considerable attention, Baker's Abridgement of Doctor Paley's celebrated Treatises on Moral Philosophy, Natural Theology, and the Evidences of Revealed Religion; and believe it to be a work well adapted to a course of instruction for the higher classes in all our seminaries. Such a work has long been desirable; and, no doubt, will be adopted by all who are friendly to the interests of sound and useful learning.

I am, Sir, yours, &c.
JOHN W. PICKET.

Mr. David Longworth.

PREFACE.

Of all the departments of science, none are so important to the well being of man, as those which relate to his moral conduct in this world, and to his hopes in another; because, upon a practical acquaintance with these, depends not only his present but his future happiness. In this view of the subject, few modern writers have a higher claim to public estimation than the late Dr. PALEY, whose works on "Moral Philosophy," on "Natural Theology," and "The Evidences of Christianity," contain almost every species of knowledge that is necessary for the instruction of moral agents, and candidates for immortality. These volumes were justly appreciated by their author as forming a complete system; as exhibiting in one comprehensive plan, the Evidences of Natural Religion; the Evidences of Revealed Religion; and the duties that result from both.

In this order he did not originally publish them, though he seems, by his preface to the "Natural Theology," to think they will, in an University course, be more conveniently studied in this, than in any other mode. For younger students, a different arrangement may, perhaps, be more advantageously pursued. It is a misfortune, indeed, that these valuable works have hitherto been read almost exclusively in our Colleges, and by young persons who have already, or nearly, finished an academical course of instruction.

Moral Philosophy, and the Evidences of our holy Religion, have generally been thought above the capacities of youth educated in our schools for active life.

This little volume will, it is hoped, prove that they are not only perfectly adapted to the comprehension of those who have strengthened their intellect by a course of arithmetic, and other branches of knowledge, which have for ages been deemed essential in all seminaries, for both sexes, but ought, indeed, to make a part of every system of liberal education.

The discussions contained in the Grammar now offered to the public, cannot fail of being useful: they will teach young

OF THE RULES OF LIFE.

3. The rules of life are the "Law of Honour;" "the Law of the Land;" and "the Scriptures."

4. The "Law of Honour," is a set of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another.

5. This law regulates duties between equals, omitting such as relate to the Supreme Being, as well as those which are due to inferiors.

Illustration. Hence profaneness; neglect of religious duties; ill treatment of servants; injuries done to tradesmen, &c. are accounted no breaches of honour, because they do not affect a man as a good companion, nor interfere with those concerns which are usually transacted between one gentleman and another.

6. The law of honour, being constituted by men occupied in the pursuit of pleasure, is favourable to the licentious indulgence of the natural passions, allows drunkenness, prodigality, duelling, revenge, &c. and lays no stress upon the opposite virtues.

7. Those who regulate their principles and conduct by the Law of the Land, are satisfied if they neither do, nor omit any thing, for the doing or omission of which the law can punish them.

8. Every system of human laws, considered as the rule of life, is defective: 1. as omitting many duties, such as piety to God, compassion to the poor, forgiveness of injuries, &c. 2. as permitting many crimes incapable of definition and previous description, such as prodigality, partiality, caprice, disrespect to parents, &c.

OF THE SCRIPTURES.

9. The "Scriptures," cannot and do not contain a specific direction for every circumstance that may arise respecting particular duties: they give general rules for piety, justice, benevolence, and purity, frequently illustrated by examples, and leave their application to each one's own case.

Illustration. In the same manner, arithmetic, grammar, &c. are taught; rules are laid down, and examples subjoined; but these examples do not meet all the cases that occur; they are given only as specimens of applying the principle of the rules.

(2.) The Scriptures pre-suppose, in most cases, in the persons to whom they speak, a knowledge of the principles of natural justice; and are employed not so much to teach new rules of morality, as to enforce the practice of it by "new sanctions," and a "greater certainty," which seems to be the proper business of revelation.

Ex. The "unjust;" "extortioners, &c." are condemned by Scripture, leaving it to moralists to determine what injustice, extortion, &c. are.

Corollary. Hence the Scriptures do not supersede the use of moral philosophy, nor are to be charged with imperfection on that account.

OF THE MORAL SENSE.

10. Some philosophers contend for the existence of the principle of the "Moral Sense."

11. The "Moral Sense" has been defined, to be the state of the mind which excites instantaneous disinterested approbation of what is considered as virtue, and disapprobation and abhorrence of what is considered as vice, when perceived in ourselves or others.

12. The existence of the moral sense is said

to be learnt from reason and experience: it has been questioned whether it be instinctive or acquired.

Illustration. The consciousness of it in ourselves: its early appearance in children, who constantly speak truth till they learn the contrary: the universality of its existence in all ages and countries, and the general uniformity of its dictates, are the principal arguments to prove that the moral sense is instinctive.

13. The moral sense is an affection of the mind, the origin and progress of which is similar to that of other impressions of external circumstances: interested in its commencement, and gradually purifying itself in its course, till in its highest and most perfect state, it becomes completely disinterested.

14. It is a complex feeling, compounded of feelings which are themselves complex, and with difficulty analysed into their component principles.

Illustration. Filial affection is one of the first ingredients in the moral sense. Frequent successive pleasurable impressions made upon the mind of the child by the kindness of the parent, coalesce into a pleasurable feeling, which associates itself with the visible appearance of the parent, with the idea, the name, &c. This is the origin of filial affection: it is, properly speaking, complacency.

15. Expressions of complacency produce increased expressions of kindness in the parent, which generate renewed expressions of complacency; and the pleasurable feeling formed by the coalescence of the corresponding ideas constitutes filial benevolence.

16. Painful impressions are sometimes made

upon the mind of the child by reproof, correction, &c. these produce fear, aversion, &c. which associate themselves with the appearance, name, &c. of the parent.

17. The coalescence of complacency, benevolence, and fear, produces that complex feeling called filial affection.

18. To filial affection and the expressions of it, a child is taught to apply the term "right:" to a contrary disposition and conduct, he is taught to apply the term "wrong."

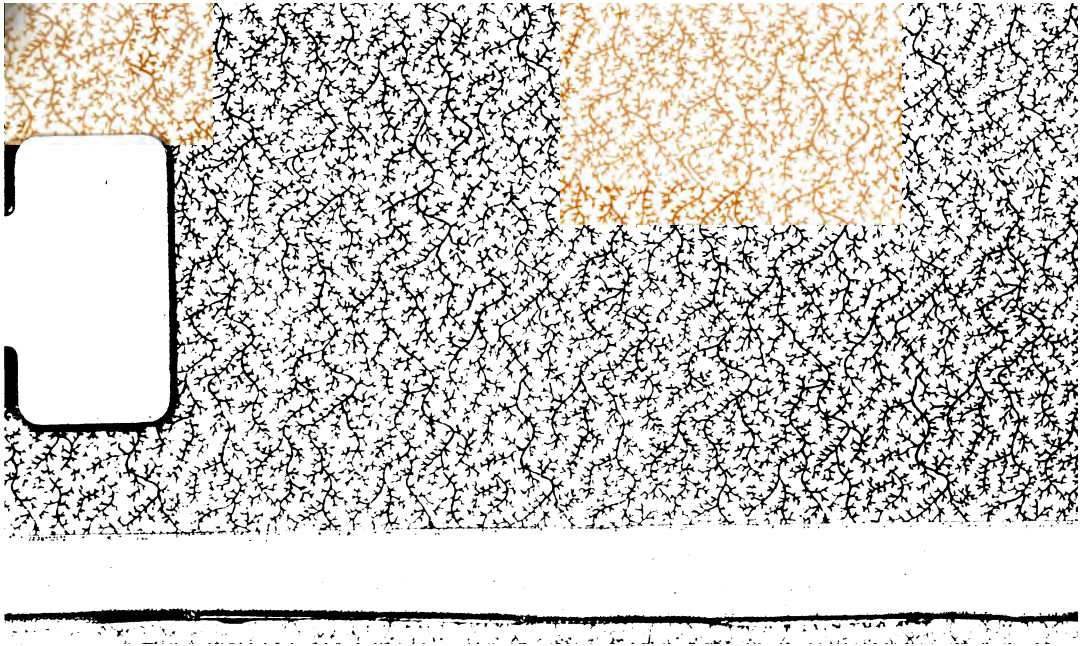
Illustration. It would, in this manner, be equally easy to trace the origin of fraternal affection, the love of truth and of justice, general benevolence, compassion, the fear and love of God, &c. To each of these feelings, and to their correspondent expressions, the word "right" is constantly annexed, and to their contraries, viz. to falsehood, malignity, injustice, ingratitude, impiety, and the like, generated in a similar manner, the expression "wrong" is uniformly joined.

Cor. Hence the word "right," stands for that complex idea or feeling which is generated by the coalescence of all those affections, and their correspondent expressions to which the term "right" has been applied. In like manner, the word "wrong," expresses the complex idea formed by the coalescence of those affections which individually have been denominated "wrong."

19. Children from the first dawn of reason are taught by precept, example; and by motives resulting from praise and blame, promise and reward, to do what is called right, and to abstain from what is wrong.

Cor. Hence the word *right* is gradually annexed to the idea of something that is to be encouraged and practised; and the word *wrong*, to something that is to be discouraged and avoided.

20. The perception of right and wrong is ac-



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Ex. In one country it is esteemed a duty in children to sustain their aged parents; in another to dispatch them out of the way. Suicide, in one age of the world, has been heroism; in another, it is felony. If an inhabitant of the polished nations of Europe is delighted with the appearance of happiness, wherever he meets with it, a wild American is no less diverted with the writhings and contortions of a victim at the stake. Even here, duelling is alternately reprobated and applauded, according to the age, sex, or station, of the person with whom we converse on the subject. Forgiveness of injuries and insults, is accounted by one sort of people magnanimity, by another meanness.

Corollary. Hence it is inferred that moral approbation follows the fashions and institutions of the country in which we live; which fashions and institutions have grown out of the exigencies, the climate, situation, or local circumstances, of the country.

(2.) That those who approve of virtue, do so from deference to authority; by imitation, or habit.

(3.) That there are no maxims in the science which can well be deemed "innate," as none can be assigned which are absolutely and universally true, or which do not bend to circumstances.

Ex. Veracity for instance is excused, in many instances, towards an enemy, a thief, or a madman. The obligation of promises depends upon the circumstances under which they were made; they may have been unlawful, or become so since; or inconsistent with former promises, or erroneous, or extorted: in such circumstances, the obligation to perform the promise would be very dubious, and so of other general rules.

Corollary. The inference is that there exists no such intincts as compose what is called the moral sense, or that they are not now to be distinguished from prejudices and habits, and therefore cannot be depended upon in moral reasoning.

OF HUMAN HAPPINESS.

30. We call a man happy who possesses health and competence: and that condition may be called happy, in which the aggregate of pleasure exceeds that of pain.

31. The degree of happiness depends upon

the quantity of the excess of pleasure above pain; and the greatest quantity usually attainable in life, is what is meant by "Happiness."

32. Pleasures differ in nothing but in continuance and intensity: from a just computation of which every question concerning human happiness must receive its decision.

33. Human happiness *does not consist* in the pleasures of sense: because, 1. they continue but a short time: 2. by repetition they lose their relish; and, 3. the eagerness for intense delight, takes away the relish of all others; and such delights falling rarely in our way, the greater part of our time becomes, on that account, empty and uneasy.

Illustration (1.) By the pleasures of sense are meant, as well, the gratifications of eating and drinking, &c. as the more refined pleasures of music, painting, architecture, gardening, shows, theatric exhibitions, and the pleasures of active sports as of hunting, shooting, &c.

(2.) It is observed, that those whose professed pursuit is pleasure, and who are withheld in the pursuit by no restraints of fortune, or scruples of conscience, spend a great part of their time in irksome vacuity, and become miserable for want of variety.

Observation (1.) There seems to be a limit at which the pleasures of the sense soon arrive, and from which they ever afterwards decline. They are of short duration; and when we endeavour to compensate for this by frequency of repetition, we lose more than we gain, by the fatigue of the faculties, and the diminution of sensibility.

(2.) These pleasures have their value; and as the young are always too eager in the pursuit of them, the old are sometimes too remiss, that is, too studious of their ease to be at the pains for them which they really deserve.

34. Happiness *does not consist* in an exemption from pain, labour, care, business, &c. and those evils that are without; because such an

exemption would be attended with a depression of spirits, imaginary anxieties, &c.

Illustration. It seldom answers the expectations of those who retire from their shops and counting-houses to enjoy the remainder of their days in leisure and tranquillity; much less of such as quit the world and their stations in it for solitude and repose.

35. Real evils existing from known causes, may generally be removed; but imaginary distresses often depending, on no assignable subject, frequently admit of no application or relief; hence, moderate pain, upon which the attention may dwell, is to many persons a sort of refreshment.

Ex. A fit of the gout will sometimes cure the spleen; on this principle, law suits, contested elections, and gaming, afford to some minds pleasure.

36. Happiness *does not consist* in greatness, rank, and elevated stations.

37. No superiority yields satisfaction, except what we possess over those with whom we immediately compare ourselves. Where there is no competition, superiority is seldom contemplated.

Illustration. The shepherd perceives no pleasure in his superiority over his dog; nor the farmer over the shepherd: nor the lord over the shepherd; nor the king over the lord. But if the shepherd can run, fight, or wrestle, better than the peasant of the same village: if the farmer possess better cattle, or more cultivated fields than his neighbours: if a lord have more interest at an election, or greater favour at court, than other noblemen in his county; and if a king possess a more powerful fleet or army; or more loyal subjects than any prince in Europe, then they all feel satisfaction in their superiority.

Corollary. Hence the pleasures of ambition are common

to all conditions: no superiority is of avail, but superiority over a rival; and this may exist where rivalships do, and there are rivalships among men, of all ranks and degrees.

38. The object of emulation, the dignity or magnitude of this object makes no difference: it is not what a man possesses that constitutes pleasure, but what one man possesses more than the other.

39. It may be doubted whether the pursuits of ambition be ever wise, and whether they contribute more to the happiness or misery of the pursuers; but it is certain that the pleasure of success is exquisite; so also is anxiety of pursuit, and the pain of disappointment; and what is worst, the pleasure is short lived.

40. In the conduct of life, the great matter is to know "before hand" what will please, and what pleasures will hold out: because pleasures in prospect are often very alluring, which turn out extremely insipid, and which do not last as was expected.

41. No plan of happiness will succeed to all, nor is there any method of life universally eligible; but it may be inferred, that those conditions of life are the most adapted to happiness in which men generally appear most cheerful and contented. Therefore,

42. Happiness consists in the exercise of the social affections.

Illustration. Those commonly possess good spirits who have about them many objects of affection, as a wife, children, and friends; and who indulge themselves in frequent acts of beneficence.

43. Happiness consists in the exercise of our

faculties, either of body or mind, in the pursuit of some engaging and useful end.

Illustration. No plenitude of present gratification can make the possessor happy for a continuance, unless he have something in reserve, something to hope for, and look forward to: hence the alacrity and spirits of men who are engaged in a pursuit that interests them; and the dejection and *ennui*, of almost all who are born to so much, that they want nothing more.

44. Hope, which is of importance to our happiness, is of two kinds: where there is something *to be done* towards obtaining the object of our hope; and where there is nothing to be done. The first alone is of any value; the latter degenerates into impatience.

45. To provide ourselves with a succession of pleasurable engagements, requires judgment in the choice of *ends* adapted to our opportunities, and a command of the imagination to transfer a pleasure to the means.

Corollary. (1.) Hence those pleasures are not most valuable, which are most exquisite in the fruition, but which are most productive of engagement and activity in the pursuit.

(2.) A man who is in earnest in his endeavours after the happiness of a future state, has an advantage over all the world: for he has an object productive of perpetual engagement and activity, and of which the pursuit will last him to the end of life.

46. Engagement is every thing: but the more significant our engagements the better. Any engagement, however, which is innocent, is better than none.

Illustration. While the mind is occupied, we are usually happy; when it is *absent*, and the thoughts wandering to

something else than what is passing in the place in which we are, we are often miserable.

47. Happiness depends upon the prudent constitution of our habits, and the great art is to set the habits in such a manner, that every change may be a change for the better.

48. Habits are much the same whatever they be, because what is habitual becomes easy, smooth, and almost indifferent: therefore, the return of an old habit is likewise easy.

49. Those habits are most advantageous which allow of indulgence in the deviation from them.

Illustration (1.) The luxurious receive no greater pleasure from their dainties, than the peasant from his usual fare; but the latter whenever he goes abroad, finds a feast; whereas the epicure must be well entertained to escape disgust.

(2.) Those who spend every day at cards, and those who go to plough every day, pass their time much alike, intent upon what they are about; but whatever suspends the occupation of the card-player, distresses him: whereas to the labourer, every interruption is a refreshment. Hence the different effect that Sunday produces upon the two: to the one it is a day of recreation, to the other a lamentable burthen.—*See other interesting illustrations in Paley's Principles of Moral Philosophy, vol. i. p.* 37-39.

(3.) Two persons, of whom one begins with an hundred pounds, and advances his fortune to a thousand a year; and the other sets off with a thousand a-year, and dwindles down to an hundred pounds, may, in the course of time, have received and spent the same sum of money, yet their satisfaction will be different: the series and sum total of their incomes being the same, it makes a wide difference at which end they begin.

50. Happiness consists in health: this indeed is the one thing needful: therefore no pains, expense, self-denial, or restraint, necessary to attain it, are too great.

Observation. When we are in perfect health and spirits, we feel in ourselves a happiness independent of any particular outward gratification. This is an enjoyment which the Deity has annexed to life, and probably constitutes in a great measure, the happiness of infants and brutes.

Cor. From what has gone before, it appears, 1. that happiness is pretty equally distributed among the different orders of civil society. 2. that vice has no advantage over virtue, even with respect to this world's happiness.

51. Virtue is the "doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness." Therefore,

52. "The good of mankind" is the *subject;* "the will of God," the *rule;* and "everlasting happiness," the *motive* of human virtue.

OF VIRTUE.

53. Virtue has been divided into "benevolence," "prudence," "fortitude," and "temperance."

54. "Benevolence" proposes *good ends;* "prudence" suggests the best means of attaining them; "fortitude" enables us to encounter difficulties which stand in our way in the pursuit of these ends; "temperance" repels and overcomes the passions that obstruct it.

55. The four Cardinal virtues are, prudence, fortitude, temperance, and justice.

56. The usual distribution of virtue is into duties toward God; as piety, reverence, resignation, gratitude, &c.—Towards other men, as justice, charity, fidelity, &c.—And towards ourselves, as chastity, sobriety, preservation of life, care of health, &c.

57. With regard to the regulation of human conduct, mankind act more from habit than reflection.

Observation. In the current occasions and rapid opportunities of life, there is little leisure for reflection; and a man who has to reason about his duty, when the temptation to transgress it is upon him, is almost sure to reason himself into error.

58. The great use of moral and religious knowledge, consists in the forming of good habits: many things are to be done, and abstained from, solely for the sake of habit.

Illustration. Thus a man will often relieve a beggar for his own sake, which he would have hesitated to do for the petitioner's: he will give way to compassion, rather than offer violence to a habit of so much general use. A man of confirmed good habits will act in the same manner without any consideration at all: hence the importance of habitual virtue, for there is not a quality or function either of body or mind which does not feel its influence.

59. A state of happiness is not to be expected by those who are conscious of no moral or religious rule:— who reserve to themselves the habitual practice of any one sin, or neglect of one known duty; or who live in a state of mere unprofitableness.

60. In every question of conduct where one side is doubtful, and the other side safe, we are bound to take the safe side.

Example. Suppose it appear doubtful to a reasoner whether he may lawfully destroy himself; he can have no doubt, but that it is lawful for him to let it alone, and therefore, as he doubts, on one side of the question, and is sure on the other, he is bound to pursue the safe side.

CHAPTER II.

Of the Nature of Moral Obligation—Of the Moral Value of an Action—Moral Value of Character—Moral Obligation of keeping one's Word—Of the Will of God—Of the Divine Benevolence—Of the Utility of an Action—Of General Rules—Of the Division of Rights—Of General Rights.

MORAL OBLIGATION.

61. MORAL obligation expresses the necessary connection between the practice of virtue, and the attainment of certain proposed ends.

62. Moral agents are obliged to the practice of virtue, by interest, by reason, and by the will of God.

Illustration. If the end in view is to secure their most valuable interest, to act up to the dictates of reason, or to obey the will of God, the necessary mean is the practice of virtue.

63. Men are obliged likewise to be virtuous in many instances by a regard to health, to reputation, to the the law of the land, &c.

64. Of the obligations from interest, reason, and the will of God, a question has been started concerning their *antecedency.*

65. "Antecedency" may respect the order of time; the order of our conceptions; or the force of obligation.

66. "In order of time," the three obligations are coincident with each other; they all commence with a capacity for moral agency.

67. In "the order of our conceptions," the obligation of interest is antecedent to the other two; because it is the foundation of the obligation to act in conformity to right reason, and in obedience to the will of God.

68. With regard to the "force of obligation;" it is impossible that the will of God, or the dictates of right reason, should require any thing contrary to the greatest ultimate happiness of the agent, which alone constitutes the true value of intellectual existence.

MORAL VALUE OF AN ACTION ESTIMATED.

69. Reason and choice are essential to the moral value of an action.

70. The degree of *virtue* in a given action is universally estimated by the supposed *excellence* of the motive.

71. The degree of *vice* is estimated by the supposed meanness or *malignity* of the motive.

72. The degree of virtue or vice in a given action, is estimated at the highest where the virtuous or vicious affection is the most powerful, and governs with the least controul.

73. The same external act may be either more or less vicious, or perfectly indifferent and destitute of all moral quality, in exact proportion to the moral value of the motive.

Example (1.) A person delivers his money into the hands of another:—*It is required to determine the moral value of the action.*

Suppose. (1.) It was a child delivering up his toy, or an idiot parting with that of the value of which it was incapable of

judging:—In this case reason was wanting, and the action has no moral quality.

(2.) It was yielded to superior force:—Then evolition was wanting, and consequently moral quality.

(3.) It was given voluntarily, but without inclination or design, good or bad:—This supposition is impossible; but if true, there being no motive, there would be no moral quality.

(4.) It was delivered as a bribe for the commission of a crime:—In this case the motive is detestable, and the action proportionably vicious.

(5.) It was delivered to a highwayman, under the impression of terror:—Here the motive is innocent, and the action neither virtuous nor vicious.

(6.) It was payment of a just debt:—In this case, the motive is virtuous; the action laudable.

(7.) It was given to charity, from ostentation:—Then the motive is contemptible; so also is the action.

(8.) It was given from compassion, but without discretion:—Here the motive is moderately good, and the action proportionably such.

(9.) It was given by benevolence, under the direction of prudence:—Accordingly the dignity of the action rises with the dignity of the motive.

(10.) It was the gift of benevolence, guided by discretion, and animated with piety:—By this supposition there is a combination of the best motives, which constitutes the action in the highest degree virtuous.

Example II. A man takes away the life of another:—*It is required to determine the moral value of the action.*

Suppose. (1.) He was a lunatic:—Then reason is wanting, therefore moral quality.

(2.) It was accidental:—Volition was wanting, consequently moral quality was also wanting.

(3.) It was the effect of cruelty, malice, revenge;—The malignity of the motive constitutes the action atrociously criminal.

(4.) It was the effect of violent passion upon sudden and great provocation:—In this case the malignity of the motive is diminished, and the degree of moral evil in the action proportionably abated.

(5.) It was the executioner carrying into effect the sentence of a just law:—The act is innocent.

(6.) It was in self-defence:—Then the act is innocent and justifiable.

(7.) It was the act of a hero and a patriot defending the liberties of his country against an unjust aggressor:—The motive is laudable, and the action highly virtuous.

MORAL VALUE OF CHARACTER.

74. Character is the sum total of moral habits and affections.

75. That character is perfectly virtuous, all whose affections and habits tend to produce the greatest ultimate happiness of the agent.

Illustration. This character, though possible, is rarely to be found; but the tendency of moral discipline is to produce a continual approximation towards it; and it will probably be the ultimate moral state of all the rational creatures of God.

76. That character is perfectly vicious, all whose affections and habits tend to produce the greatest ultimate misery of the agent.

Illustration. The character of perfect vice is impossible: it can never actually exist. For no being can pursue misery for its own sake.

77. The agent is said to be virtuous, though *imperfectly* so, all whose habits and affections tend to his own ultimate felicity.

78. That agent is denominated vicious, but *imperfectly* so, in whom there is one moral habit which tends to produce misery, or to diminish happiness.

Illustration. The existence of a single habit of this description, is inconsistent with the perfect happiness of the agent, and necessarily involves him in proportionable misery.

79. In every moral agent the number of virtuous actions greatly exceeds that of vicious ones.

Illustration. The most notorious liar speaks truth much

oftener than falsehood; and the most cruel tyrant performs more acts of beneficence than cruelty.

80. In moral agents in general, and even among those who are considered as most profligate and vicious, the number of virtuous affections and habits greatly preponderates over those that are vicious.

81. As *one vicious* habit constitutes a vicious character, though balanced by many virtues, it is obvious that the number of vicious characters in the world must exceed that of the imperfectly virtuous.

82. Upon the whole, the *sum* of virtue, probably in every character, and certainly in the world at large, greatly preponderates over the sum of vice.

Cor. (1.) Hence it is probable, that virtue will ultimately triumph in every individual, and in the world in general.

(2.) The immediate condition of the great mass of mankind, when they enter upon a future life, must be a state of very considerable pain and suffering.

Illustration. For the great majority of human characters are alloyed with one or more vicious habits and affections, which must be put under a process of cure more or less severe in the proportion to the malignity of the moral disease.

OF THE MORAL OBLIGATION OF KEEPING ONE'S WORD.

83. To the question, Why am I obliged to keep my word? various answers have been given: such as "Because it is right:" "Because it is agreeable to the fitness of things:" "Because it is conformable to reason and nature:" "Because it is conformable to truth:"

"Because it promotes the public good:" Because it is required by the will of God."

84. These answers, though apparently different, do, in fact, ultimately coincide: and moralists, from whatever principles they set out, commonly meet in their conclusions.

85. But it may be asked, *Why* one is obliged to do what is right? to act agreeably to the fitness of things, &c. and hence we must enquire what is meant by the phrase "a man is obliged to do any thing;" and then show *why* he is obliged to do it.

86. A man is said to be obliged "*when he is urged by a violent motive resulting from the command of another.*" The motive must be violent; and it must result from the command of another. Therefore, the answer to the question, art. 43, will be.

87. I am obliged to keep my word, because, 1. I am urged to it by a violent motive, viz. the expectation of being after this life rewarded, if I do, or punished for it, if I do not. 2. The motive results from the command of another, viz. GOD.

88. Beyond this solution no farther question can be asked: THEREFORE PRIVATE HAPPINESS IS OUR MOTIVE, AND THE WILL OF GOD OUR RULE.

89. There is great difference between an act of prudence and an act of duty: in the one case we consider what we shall gain or lose in the present world: in the other what we shall gain or lose in the world to come.

90. A system of morality must be dependent on a future state, unless it can be shown that virtue conducts the possessor to a much greater share of happiness than he could attain by a different behaviour.

Illustration. Hence arise two questions: Will there be after this life a distribution of rewards and punishments? If there be, what actions will be rewarded and what punished? The first question comprises the credibility of the Christian religion: the second the province of morality. Our business at present is with the latter.

OF THE WILL OF GOD.

91. The whole business of morals is, in effect, to enquire "What is the will of God?" which may be known from his own declarations, contained in the Scriptures; or by his designs and dispositions observable in his works, denominated the "light of nature."

Corollary. Hence the absurdity of separating natural and revealed religion, because the object of both is the same; viz. to discover the will of God; and it matters not by what means we do this.

92. The method of coming at the will of God, concerning any action, by the light of nature, is to enquire into "the tendency of the action to promote or diminish the general happiness."

Observation. This rule proceeds upon the presumption that the Almighty *wills* the happiness of his creatures; and therefore, that those actions which promote that will, must be agreeable to him. This is the foundation of Dr. Paley's system, which he proves in the following manner:

OF THE DIVINE BENEVOLENCE.

93. Either God, in creating man, wished their happiness, or their misery;—or was indifferent to both.

94. If he had wished their misery; he could have made our senses to be as many sores and pains, as they are now instruments of gratification and enjoyment.

Ex. He might have made every thing we tasted bitter; every thing we saw loathsome; every thing we touched a sting; every smell a stench; and every sound a discord.

95. If God had been indifferent about our happiness or misery, the capacity of our senses to receive pleasure, and the supply of external objects fitted to produce it, must be attributed to good fortune; but these cannot be attributed to accident: therefore, when God created the human species, he willed and wished their happiness, and made for them the provision which he has made with that view and for that purpose.

96. Contrivance proves the design; and the predominant tendency of the contrivance, indicates the disposition of the designs.

Illustration. The world abounds with contrivances, and they all are directed to beneficial purposes. Though evil exists, it is not the object of contrivance. Teeth, for instance, are contrived to eat, not to ache; their aching occasionally is incidental to the contrivance, perhaps inseparable from it: it may be a defect in the contrivance, but is never the object of it. The sickle is not made to cut the reaper's hands, but from its construction and use, this mischief often happens. But instruments of torture, as the infernal rack, are of a different kind: here pain and misery are the objects of the contrivance: but in nature we never discover a train of contrivance to bring about an evil purpose.

97. The benevolence of the Deity is clearly manifest in the pleasures and amusements of young children: they cannot arise from their own contrivance; they must be provided by another, and the benevolence of the provision is unquestionable.

Illustration. Every child at its sport affords a kind of sensible evidence of the finger of God, and of the disposition which directs it. The examples to this purpose are almost indefinitely numerous; therefore, we conclude that God wills the happiness of hi creatures.

OF THE UTILITY OF AN ACTION.

98. The method of coming at the will of God concerning any action, by the light of nature, is to enquire into the tendency of that action to promote or diminish the general happiness.

99. Since actions are to be estimated by their tendency, whatever is expedient is right. The utility of any moral rule alone constitutes the obligation of it.

Objection. Many actions are useful which are not right: thus it may be useful to rob a miser and give the money to the poor; it may be useful to obtain a place in parliament by bribery and corrupt means, in order the more effectually to serve the public.

Answer. These actions are not useful, and for that reason not right; for the bad consequences of actions are two-fold, *particular* and *general*: the *former* is the mischief which that single action directly and immediately occasions; the latter is the violation of some necessary general rule. Therefore, though an action, such as is described in the objection, have no *particular* bad consequences, yet it is not useful, by reason of the general consequence, which is of more importance, and which is evil. Hence,

OF GENERAL RULES.

100. General rules are necessary in human governments: also in the moral government of the world; for if of two actions, perfectly similar, one be punished, and the other rewarded or forgiven; rewards and punishments would cease to be such, and would have no previous influence or effect upon the human conduct.

101. An attention to general rules is therefore included in the very idea of rewards and punishments; if these are expected of God, we must believe that he will proceed in the distribution of them by general rules.

Objection. Since much of the guilt of a bad action consists in the example, it should seem, if the action be done with perfect secrecy, that part of the guilt is done away.

Ex. In the case of suicide, if it be so done as to leave no room for suspicion, even the example can produce no mischief, and therefore punishment is unnecessary.

Answer. Here a *general* rule of the most mischievous tendency is set up, viz. that secrecy, whenever practicable, will justify an action. If the rule were admitted, would it not lead one, in the case of suicide, to fear that people would be perpetually disappearing? Besides,

(1.) At the general judgment of the world, the most secret actions will be brought to light, in order to make them the objects of reward and punishment: therefore, (2.) will they not, being so brought to light, fall under the operation of those equal and impartial rules, by which God will deal with his creatures? They will then become examples whatever they be now, and require the same treatment as if they had been detected from the first.

102. The general consequence of any action may be estimated by asking, What would be the consequence, if the same sort of actions were generally permitted?

103. The guilt of an action is in proportion to the whole mischief that would arise from the general toleration of actions of the same sort.

104. A thing to be right must be expedient on the whole, in all its effects, collateral and remote, as well as in those which are immediate and direct; because in computing consequences, it makes no difference in what way, or at what distance, they ensue. [The following examples will show the malignity of the crime where the *particular* consequences are comparatively insignificant.]

Ex.(1.) The particular consequence of coining or forgery, is the loss to an individual; (who receives the money) of a shilling, or a seven-shilling piece, or a pound note; but the general consequence is to abolish the use of money, and to stop paper currency.

(2.) The particular consequence of sheep-stealing or horse-stealing, is the loss of a sheep or horse to the owner: but the general consequence is that the land could not be occupied, nor the market supplied.—*For other examples, see Paley, vol. i. p.* 79-80.

105. The meaning of the maxim "Not to do evil, that good may come," is this: "let us not violate a general rule for the sake of any particular good consequence we may expect."

Objection. A man says, any action of his, with respect to the public, must be inconsiderable.

Answer. So also is the agent, if the crime produce but small effect upon the universal interest; his punishment or destruction bears a small proportion to the sum of happiness and misery in the creation.

OF THE DIVISION OF RIGHTS.

106. Right and obligation are reciprocal: that

is where there is right in one person, there is a corresponding obligation upon another.

Ex. If parents have a "right" to reverence from their children, children are obliged to reverence their parents.

107. Since, "moral obligation" depends on the "will of God," "right," which is correlative to it, must depend on the same. Right, therefore, signifies "consistency with the will of God."

108. Right is a quality of persons, or of actions: of *persons*, as when we say, a person has a right to an estate; of *actions*, as it is right to punish murder with death.

109. Rights, when applied to persons, are natural or adventitious; alienable or unalienable: perfect or imperfect.

110. "Natural rights" are a man's right to his life, limbs, and liberty; his right to the produce of his personal labour; to the use, in common with others, of air, light, water, &c.

Ex. If a thousand different persons were cast together upon a desert island, they would from the first be every one entitled to these rights.

111. "Adventitious rights," are the rights of a king over his subjects; of a general over his soldiers; a right to elect or appoint magistrates; for none of these rights would exist in a newly-inhabited island.

112. Adventitious rights, though of human appointment, are not less sacred than natural rights, nor the obligation to respect them less cogent: they both ultimately may be traced to God,

113. "Alienable rights," are those which we have to most kinds of property, as house, lands, money; but the right of a prince over his people, of a husband over his wife, of a master over his servant, is generally and naturally unalienable.

114. The distinction between alienable and unalienable rights, depends upon the mode of acquiring the right: if it originate from a contract, and be limited to the person by the express terms of the contract, or by a personal condition annexed to the right, then it is unalienable. In other cases it is alienable.

115. Perfect rights may be asserted by force, or by course of law; imperfect rights, cannot.

Ex. A man's right to his own property is perfect, and if it be injuriously taken from him, he may compel the aggressor to make restitution; but in elections or appointments to offices, where the qualifications are prescribed, the best qualified candidate has a right to success, yet if he be rejected, he has no remedy. Here the right is imperfect.

116. Wherever the right is imperfect, the corresponding obligation is so too; but there is not less guilt in the violation of an imperfect obligation than of a perfect one: for an obligation being perfect or imperfect, determines whether violence may or may not be employed to enforce it, and nothing else.

116. Positive precepts, being often indeterminate in their extent, commonly produce an imperfect obligation.

117. Negative precepts, being generally precise, constitute a perfect obligation.

Illustration. The fifth commandment is positive, and the duty resulting, imperfect: the sixth is negative, and imposes a perfect obligation.

OF GENERAL RIGHT.

118. The general rights of mankind are a right to the productions of the earth.

119. Since the productions of the earth are to be applied to the support of human life; all waste and misapplication must be contrary to the Divine intention and will.

120. Men have a general right also to use and destroy another's property, when it is necessary for their preservation to do so; as a right to take without, or even against, the owner's leave, the first food, clothes, or shelter, they may meet with, if they are in danger of perishing without them: a right to pull down a house in order to stop the progress of a fire, &c.

121. Restitution is due when in our power, because the laws of property are to be adhered to, so far as consists with safety; and because restitution, which is one of those laws, supposes the danger over.

CHAPTER III.

Of Relative Duties—Of Property—Of Promises—Of Contracts—Of Falsehoods—Of Oaths—Of Wills—Of Charity—Of the Duties towards Dependants—Of Professional Assistance—Of Pecuniary Bounty—Of Resentment—Of Gratitude—Of Slander—Of Marriage—Of the Duties and Rights of parents and Children.

OF RELATIVE DUTIES.

122. Virtue obliges us to avoid whatever would be grievous to any of our fellow-creatures, if it be not necessary to procure some greater good; and also that we labour to promote the happiness of all about us to the utmost of our power.

123. The rule of loving our neighbour as ourselves, is a summary view of social virtue, which, at the same time that it gives the *rule*, suggests the *reason*.

Illustration. It is evident that our conduct is to be determined, not by considering who the person is, with regard to whom we act, but what the circumstances of his case are.

OF PROPERTY.

124. The institution of property has many advantages: it increases the produce of the earth;

none would cultivate the ground, if others were admitted to an equal share of the produce; it preserves the produce of the earth to maturity; it prevents contests; and it improves the conveniency of living.

125. Great inequality of property, abstractedly considered, is an evil; but it is an evil which flows from those rules concerning the acquisition and disposal of property, by which men are incited to industry, and by which the object of their industry is rendered secure and valuable.

126. The foundation of our right to property, is the law of the land.

Illustration. It is the intention of God that the produce of the earth should be applied to the use of man, which cannot be fulfilled without establishing property: it is consistent therefore with his will that property be established; and that the law should regulate the division, and consequently "consistent with the will of God, or right," that I should possess that share which these regulations assign me.

127. The right being traced to the will of God, it appears that my right to an estate does not depend upon the manner or justice of the original acquisition; or upon the justice of each subsequent change of possession.

Illustration. It ought not to be impeached because the estate was taken possession of at first by a family of aboriginal Britons, who happened to be stronger than their neighbours; nor because the British possessor was turned out by a Roman, or the Roman by a Saxon, &c. from whom, after many interruptions of fraud and violence, it has at length devolved on me.

128. The owner's right does not depend on the *expediency* of the law which gives it to him.

Observation. One farm descends to the eldest son, another separated from it only by a narrow stream, to all the children alike. The right of the claimants under both laws of inheritance is equal; though the expediency of such opposite rules must be different.

Objection. It seems to follow then, that a man has a right to keep or take any thing which the law will allow him to keep and take; which may authorize much dishonesty.

Example. If a creditor upon a simple contract neglect to demand his debt for six years, the debtor may refuse to pay it: Would this be right where he is conscious of the justice of the debt? If a minor contract a debt he may avoid it by pleading his minority, which could not be just where the bargain was originally just.

Answer. In such cases a man converts to one purpose, a rule of the law intended for another. The law, to which the first part of the objection applies, was provided to protect men from antiquated demands; therefore, if a man be ignorant of the demand made upon him, he may conscientiously plead this limitation, because he applies the rule of law to the purpose for which it was intended. Again, to preserve the young from the practices and impositions to which they are liable, the law compels the payment of no debts incurred within a certain age, nor the performance of any engagements, except for such necessaries as are suited to their condition. If, therefore, a young person has been imposed on, he may honestly avail himself of the privilege of his non-age to defeat the imposition: but if he shelter himself under this privilege to avoid a fair obligation, he extends the privilege to a case not allowed by the intention of the law.

OF THE OBLIGATION OF PROMISES.

129. The obligation to perform promises is deduced from the necessity of the case, to the well-being, or the existence, of human society.

130. Men act from expectation, which in most cases is determined by the assurances and engagements they receive from others; and without a dependance upon them, they could not judge of, much less anticipate, future events.

131. Confidence in promises is essential to the

intercourse of human life, and there could be no confidence in promises, if men were not obliged to perform them.

Objection. Would not the general caution and mutual distrust, that must ensue, if the obligation were suspended, answer the same purpose?

Answer. This question is put without considering how every hour of our lives we trust to, and depend upon others; and how impossible it is to stir a step, or sit still a moment, without such dependance.

Illustration. Dr. Paley says on this subject, "I am now writing at my ease, not doubting, (or rather never thinking about it) but that the butcher will send in the joint of meat which I ordered; that his servant will bring it; that my cook will dress it; that my footman will serve it up, and that I shall find it upon table at one o'clock. Yet have I nothing for all this, but the promise of the butcher, and the implied promise of his servant and mine." The same holds good of the most important, as well as the most familiar, occurrences of life.

132. Promises are to be interpreted in that sense in which they were understood by the parties at the time they were made.

133. The obligations of performing promises, depends upon the expectations which we knowingly and willingly excite; consequently, any action or conduct towards another, calculated to excite his expectations, is as much a promise, and creates as strict an obligation, as the most express assurances, which is the foundation of "tacit promises."

134. Promises are not binding, if the performance is impossible; but the promiser is guilty of fraud, if he were aware of the impossibility at the time of making the promise.

Ex. A father, in settling marriage articles, promises to leave his daughter an estate, which he knows is entailed upon the heir male of his family.

135. Promises are not binding, where the performance is unlawful.

Ex. As, if a man promise to act the part of an assassin: the guilt of such promises lies in the making, not in the breaking, them. Again, if a merchant promise his correspondent abroad to send him a ship-load of corn at a certain time, and before the appointed season arrive, an embargo is laid upon the exportation of corn. Of the same nature was Herod's promise to his daughter-in-law, that he would give her whatever she asked, even to the half of his kingdom: the promise was not unlawful in the terms in which Herod delivered it, but it became so by the choice made, and Herod was discharged from the obligation of it.

136. Promises are not unlawful where they produce, when performed, no effect beyond what would have taken place had the promise never been made.

Ex. A captive may lawfully recover his liberty, by a promise of neutrality, for his conqueror takes nothing by the promise, which he might not have secured by his death or confinement. Again, promises of secrecy ought not to be violated, although the public would derive advantage from the discovery, because the information would not have been imparted upon any other condition; the public therefore lose nothing by the promise which they would have gained without it.

137. They are not binding, where they contradict a former promise; nor before they are communicated to the promisee, for no expectation has been excited.

138. Promises are not binding when declared only to a third person, without any authority to convey the declaration to the promisee; for expectation has not been excited voluntarily.

139. Promises are not binding which are released by the promisee.

140. Erroneous promises are not binding where

the error proceeds from the mistake or misrepresentation of the promisee.

Ex. A beggar solicits charity by a story of the most pitiable distress: I promise to relieve him, but before I can do it, I find his tale false: the discovery will release me from my promise.

Observation. On the subject of promises, Dr. Paley says, "I would recommend to young persons especially, a caution, from the neglect of which, many involve themselves in embarrassment and disgrace; and that is "never to give a promise which may interfere, in the event, with their duty," for if it do interfere, their duty must be discharged, though at the expense of their promise, and not unusually of their good name.

OF CONTRACTS.

141. A contract is a mutual promise: the obligation therefore of contracts, the sense in which they are to be interpreted, and the cases where they are not binding, will be the same as of promises.

142. The general rule is this, "That whatever is expected by one side, and known to be so expected by the other, is to be deemed a part or condition of the contract.

143. In contracts of sale, the seller is bound in conscience to disclose the faults of what he offers to sale; unless where the silence of the seller implies fault in the thing sold, and price where the buyer has some compensation in the for the risk which he runs.

Ex. A horse is sold by public auction without warranty, the want of which is a kind of notice of unsoundness, and produces a proportionable abatement in the price.

144. In contracts of hazard, neither side ought to have an advantage, of which the other is not aware; for this is an advantage taken without being given.

Ex. If a man gain an advantage by packing the cards, glancing his eye into the adversary's hand, or by concerted signals with his partner, it is a dishonest advantage, because it depends upon means which the adversary never suspects.

In speculations of trade I may exercise my best judgment, but if I have access to secrets of state, at home or abroad, I cannot with justice avail myself of the advantages, because they are excluded by the contract which proceeded upon the supposition that I had no such advantage.

145. Contracts by loan, as in the case of a horse, musical instrument, &c. divide themselves into these two cases: If the thing be damaged while it is used for the purpose for which it was lent, the owner must bear the loss: but if the damage be sustained in some use and circumstance for which it was not lent, then the borrower must make it good.

Ex. 1. If I hire a horse to go to Croyden and the horse fall lame, or die, it is at the owners loss: but if instead of going to Croydon, I ride to Horsham, and an accident occur, I must make good the damage.

Observation. The two cases are distinguished by this: that in the one the owner foresees the damage, and consents to undertake it; in the other he does not.

Ex. 2. An house or estate may during the term of a lease be increased or diminished in value more than half by the building a bridge, &c. the question is "Who is to be the gainer or loser; the owner or tenant?" The rule is this: "if the alteration might be *expected* by the parties, the hirer must take the consequence; if it could not, the owner.

146. In contracts concerning the loan of money, there seems no reason in the law of nature

why a man should not be paid for the lending of his money, as well as of any other property into which the money might be converted.

147. The rate of interest is usually regulated by the law of the land: in England it cannot be higher than five per cent. but on pain of forfeiture of treble the value of the money lent.

Observation. This regulation is introduced to check the power of accumulating wealth without industry; to give encouragement to trade, by enabling adventurers in it to borrow money at a moderate price; and above all, in these times, to enable the State to borrow the subject's money at a moderate rate.

148. Compound interest, though forbidden by the laws of England, is agreeable to natural equity; for interest detained after it is due, becomes part of the sum lent.

149. The man who borrows is bound to pay, and likewise to use means necessary to enable him to repay it, as well by renewed exertions as by every species of economy.

150. Imprisonment for debt, as an act of satisfaction or revenge, is wrong in the motive, and often intemperate in the exercise; but considered as a public punishment founded on the same reason, and subject to the same rules, as other punishments, and its justice is apparent.

Ex. Fraud relating to insolvence, licentious extravagance, gambling, concealing effects, &c. require punishment as much as any crime, and the only question is whether the punishment be properly placed in the hands of an exasperated creditor.

151. To pursue with the extremity of legal rigour a man brought to distress by misfortune,

is to pervert a provision of law designed for a different and a salutary purpose.

152. Service in this country is voluntary and by contract, and the master's authority extends no farther than the terms, or equitable construction of the contract will justify.

153. The treatment of servants must, in a great measure, be determined by custom.

Illustration. Where the contract involves many particulars, the contracting-parties express only a few of the principal, and by mutual understanding refer the rest to the known custom of the country.

154. A servant is not bound to obey the unlawful commands of his master; for he is bound by nothing but his own promise; and the obligation of a promise extends not to things unlawful.

Ex. A servant is not bound to minister to his master's unlawful pleasures, nor to assist him in any unlawful practices in his profession, as in smuggling or adulterating the articles in which he deals.

155. The master's authority is no justification of the servant in doing wrong, for the servant's own promise, upon which that authority is founded, would be none.

156. Clerks and apprentices ought to be employed entirely in the profession or trade which they are intended to learn.

Illustration. Instruction is their hire, and to deprive them of the opportunities of instruction, by taking up their time in other occupations, is to defraud them of their hire.

157. The master is responsible for what the

servant does in the ordinary course of his employment; for it is done under a general authority committed to him.

Ex. If I pay money to a banker's clerk, the banker is accountable; but not so if I pay it to his butler or his footman, whose business is not to receive the money.

If I send a servant to take goods upon credit, whatever goods he afterwards takes up at the same shop, so long as he continues in my service, are chargeable to my account.

158. In this country the master is in many instances made chargeable with his servant's misconduct.

Ex. If an inn-keeper's servant rob his guest, the master must make restitution. If your coachman, or waggoner, &c. drive over a passenger, the injured person recovers from you.

159. A master of a family is culpable, if he permit any vices among his domestics which he might restrain by proper interference.

Remark. This results from the obligation to prevent misery when in our power, and from the certainty that we have, that vice and misery go together.

Corollary. Hence the importance of family religion, in rendering the several branches of it more happy and more attentive to the duties of their station.

160. Whoever undertakes another man's business, promises to employ upon it the same care and diligence that he would do if it were actually his own, for he knows this is expected of him.

Observation. This rule defines the duty of factors, stewards, advocates, &c.

161. An agent's principal difficulty is to know, how far he may depart from his instructions, under particular changes of circumstances.

162. What is trusted to an agent may be lost or damaged by misfortune: if he act without pay, he is not answerable for the loss; for if he give his labour for nothing, it cannot be presumed he gave also security for the success of it. If the agent be hired, then the question must be decided by the terms of the contract.

Ex. Whether a public carrier, the owner of a ship, the post office, &c are responsible for goods or money entrusted to them, are questions of this sort.

163. An expression, which by implication amounts to a promise, will be binding upon the agent without custom.

Ex. Where a carrier advertises that he will not be answerable for money, plate, and jewels, this makes him accountable for every thing else.

164. Where the price of labour, or carriage, &c. is reckoned too high, a part of it may be considered as premium for insurance.

165. Any caution in the owner to guard against danger, is evidence that he considers the risk as his own; as cutting a bank-note in two to send by different days' post.

166. An agent suffering in his own person or property, by business which he undertakes for another, cannot claim compensation, unless it be provided by express stipulation.

Illustration. Where the danger is not foreseen, the employer could not indemnify the agent against it: and where it is foreseen, the argument is, that whoever undertakes a dangerous employment takes the consequence upon himself.

167. There is a two-fold contract in many of-

fices, endowed schools, professorships, &c. the one with the founder, the other with the electors.

168. The contract with the founder obliges the incumbent of the office to discharge every duty appointed by the charter, statutes, deed of gift, or will of the founder: because the endowment was made and accepted on those terms.

169. The contract with the electors extends this obligation to all duties that have been customarily reckoned a part of the office, though not prescribed by the founder.

170. The electors can excuse the conscience of the person elected from this class of duties only; because this class results from a contract to which the electors and the person elected are the only parties.

171. An office cannot be discharged by deputy, 1. where a particular confidence is reposed in the judgment and conduct of the person appointed to it: 2. nor where custom hinders: 3. nor where the duty cannot from its nature be so well performed by a deputy: 4. nor where inconvenience would result to the service in general from the permission of deputies in such cases.

OF FALSEHOODS.

172. A lie is a breach of promise: for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows the truth is expected.

173. The evil consequences of lying to social happiness, consist either in some specific injury

to individuals, or in the destruction of that confidence which is essential to the intercourse of life.

Illustration. On account of the latter reason, a lie may be pernicious in its general tendency, and therefore criminal, though it produce no particular mischief to any one.

¶ 174. Dr. Paley asserts, that there are falsehoods which are not lies, that is, which are not criminal; these are:

(1.) Where no one is deceived, as in the case of parables, fables, tales, &c. where the design of the speaker is not to inform, but to divert.

Ex. The author includes under this head, compliments in the subscription of a letter: a servant denying his master: a prisoner's plea of not guilty: for in such instances, no confidence is destroyed, because none was reposed.

(2.) Where the person to whom you speak has no right to know the truth; or where little or no inconvenience results from the want of confidence in such cases.

Ex. (1.) Where you tell a falsehood to a madman for his own advantage, to a robber for your own, or to an assassin to divert him from his purpose; the particular consequence is by the supposition beneficial, and as to the general consequences, the worst that can happen is that the madman, the robber, the assassin, will not trust you again.

2. Upon this principle it is allowed, in war, to deceive an enemy by feints, false colours, spies, and false intelligence; but not in treaties, truces, signals of capitulation, &c. because the former suppose hostilities to continue; the latter are calculated to terminate, or at least to suspend them: while war continues, there is no place for confidence; but whatever relates to its termination, must be regarded with the most religious fidelity.*

* Dr. Paley speaks with the utmost indignation and horror of some instances which had about the time of writing this book occurred, of English ships destroying an enemy by counterfeiting signals of distress.

175. People should not indulge, in serious discourse, a habit of fiction and exaggeration; because it is impossible to pronounce, before hand, concerning any lie that it is inoffensive; because this liberty defeats the end of conversation, which depends upon our opinion of the speakers veracity; and because *white* lies always introduce others of a darker complexion.

Remark. "I have seldom known any one who deserted truth in trifles, that could be trusted in matters of importance."—PALEY.

176. *Pious* frauds, as pretended inspirations and miracles, forged books, &c. are impositions of a serious nature.

Illustration. These things may have been set up and encouraged with a good design, but the good they aim at requires that the belief of them should be perpetual, which is hardly possible; and the detection of fraud disparages the credit of all pretentions of the same nature. Christianity has suffered more injury from this cause, than from all other causes put together.

177. There may be lies without literal and direct falsehood: as when the literal signification of a sentence is different from the popular meaning.

178. It is wilful deceit makes the lie, and we wilfully deceive, when our expressions are not true in the sense in which we believe the hearers apprehend them.

Illustration. It is absurd to contend f any sense in opposition to usage; for all senses of all words are founded upon usage, and upon nothing else.

179. A man may act a lie, by pointing his finger in a wrong direction to a traveller enquiring of him his road; or when a tradesman shuts up his windows to induce his creditors to believe that he is abroad.

Illustration. To all moral purposes, (and therefore as to veracity) speech and action are the same; speech being only a mode of action.

180. There may be lies of omission; as when an historian suppresses facts to answer any preconceived theory.

Illustration "A writer," says Dr. Paley, "who, in his account of the reign of Charles I. should wilfully suppress evidence of that prince's despotic measures, might be said to lie; for he engages to write the whole truth of the history, or, at least all that he knows of it."

OF OATHS.

181. The forms of oaths consist generally of some bodily action, and a prescribed form of words.

Ex. The Jews used to hold up their right hand when they pronounced the prescribed words. The Greeks and Romans, in private contracts, took hold of each other's hands, and with their other hand they touched the altar of the god by whose divinity they swore. In this country we hold the New Testament in the right hand, repeat the words prescribed, and kiss the book.

Remark. Dr. Paley observes, that the energy of the words "So help you God," (repeated by the person who administers the oath) resides in the particle *so*, that is "hac lege," on condition of my speaking the truth, the whole truth, and nothing but the truth, "may God help me."

182. The obscurity of the form of an oath among us, and the frequency with which it is administered, on the most trifling occasions as well

as on the most serious, have brought about a general inadvertence to the obligation of oaths in general.

183. Whatever be the form of the oath, the signification is the same; it is calling God to witness, that is, to take notice of what we say, and invoking his vengeance, if what we say is false.

184. The lawfulness of oaths is not affected by certain phrases in the New Testament, as "swear not at all," &c. because these and such like prohibitions, relate not to judicial oaths, but to the practice of swearing in common discourse.

185. Oaths carry with them no force, unless we believe that God will punish false-swearing with more severity than a simple lie.

186. Perjury is more sinful than lying—because it is a crime of greater deliberation: it violates a superior confidence; and because it is so represented by Scripture.

187. Promissory oaths are not binding, where a simple promise would not be so.

188. Oaths being intended for the security of the imposer, they must be interpreted and performed in the sense in which the imposer intends them; otherwise, they afford him no security.

189. In an oath "on evidence," the witness swears "to speak the truth, the whole truth, and nothing but the truth, touching the matter in question;" therefore concealment of any truth is as much a violation of the oath as a positive falsehood.

Exception. When the discovery of the truth tends to accuse the witness himself of some legal crime: for the law constrains no man to become his own accuser, and therefore

imposes the oath of testimony with this tacit reservation. This exception must be confined to legal crimes: nothing short of this will justify a witness.

190. By the oath of allegiance, a person swears that "he will be faithful and bear true *allegiance* to the prince or government of which he is a subject or citizen." The word allegiance is used on account of its general and indeterminate signification.

191. This oath excludes all intentions to support the claim or pretentions of any other person to the crown or government; i. e. all design at the time, of attempting to depose the reigning prince or subvert the government. It forbids the taking up arms against the reiguing prince or government with views of private advancement; or from motives of personal resentment and dislike.

192. The oath of allegiance permits resistance to the king or government when ill behaviour or the imbecility of it is such as to make resistance beneficial to the country.

Illustration. The Convention Parliament or Legislature which introduced the oath in its present form, did not intend, by imposing it, to exclude all resistance; and, if any resistance be allowed, it must be that which has the public good for its object.

193. The oath of allegiance does not require obedience to such commands of the government as are unauthorized by law; nor that we should continue our allegiance after the government is absolutely destroyed.

194. The contrivances to evade the oath taken against bribery in election though they may es-

cape the legal penalties of perjury, incur moral guilt in all its extent.

OF WILLS.

195. It has been a question, Whether man, in a state of nature, has a right to disposing of his property by WILL: there is no doubt with regard to the produce of each man's personal labour, as his tools, weapons, tent, &c. but his other property stands upon a different foundation.

196. A man's right (in a state of nature) to a particular spot of ground, arises from his using it, and wanting it; consequently, at his death it reverts to the public, without any regard to the owner's will.

197. Natural rights do not expire like rights created by act of parliament: therefore, if a person, by the law of nature, has a right to dispose of his property one moment after his death, he has the same right for ever, which is absurd.

198. Wills have been introduced into most countries by a positive act of the state; and in England, lands could not be devised by will till within the last 250 years, when this privilege was granted by an act of the Legislature.

199. The right of disposing of one's property after death, invites industry, encourages marriage, and secures the dependence and duty of children.

200. The utmost extent to which entails are allowed by the law of England, is during the lives in existence, at the death of the testator, and 21 years beyond these. [Entails are cut off or regulated in most of the United States.]

201. The heir at law, generally speaking, is not

happiness of our inferiors consist: 1. In the treatment of our domestics and dependants: 2. In professional assistance; 3. In pecuniary bounty.

OF DUTIES TOWARD DEPENDANTS.

213. The rich do not maintain their servants, labourers, tradesmen, tenants, &c. but they maintain themselves. It is not the estate, but the labour employed upon it, that pays the rent.

Illustration. It is their industry which supplies his table, furnishes his warbrobe, builds his houses, adorns his equipage, provides his amusements, &c.

214. Whatever uneasiness we occasion to our domestics, which neither promotes our service nor answers the just ends of punishment, is wrong, as diminishing the sum of human happiness.

215. We must not enjoin unnecessary labour or confinement, from the mere love of domination; nor insult servants by harsh, scornful, or opprobrious language; nor refuse them any harmless pleasures.

216. By the same principle "of not diminishing the sum of human happiness," we are forbidden the indulgence of immoderate, habitual peevishness, and groundless suspicion.

217. The treatment of servants extends to that of slaves, who are obliged to labour for their master, without the contract or consent of servants.

218. The obligation of slaves may arise, consistently with the law of nature, either from crime, from captivity, or from debt.

219. As a punishment, the continuance of slavery ought to be proportioned to the crime; in the other cases, it ought to cease as soon as the demand of the injured nation, or private creditor, is satisfied.*

220. Slavery was a part of the civil constitution of most countries, when christianity was introduced: yet it is neither condemned nor prohibited by the Gospel; because this system, soliciting an admission into all the nations of the world, abstained from interfering with the civil institutions of any.

221. Christianity can only operate as an alterative, by the influence of which the minds of men are insensibly prepared to perceive and correct the enormities introduced into public establishments. In this way the Greek and Roman slavery, and the feudal tyranny, have declined before it.

OF PROFESSIONAL ASSISTANCE.

222. Professional assistance is chiefly expected from members of the legislature, magistrates, medical, legal, and sacerdotal professions.

223. The object of the laws should be to take care of the poor; for the rich can take care of themselves: and the happiness of the poor makes a very considerable portion of the whole.

224. The duty of the magistrate is chiefly important as enabling him to benefit the poor, by

* The abolition of the slave trade on the coast of Africa, supercedes the observations made by Dr. Paley on that inhuman and infamous traffic.

superintending the relief that ought to be dispersed by the overseers.

225. The knowledge of medicine, and the art of healing, enables a man to do more, than any other knowledge, in relieving the necessities of the poor, because health is their most valuable possession.

190. The rights of the poor are not so important or intricate as their contentions are violent; a lawyer may do much in settling these, and he who adjusts a dispute without recourse to a suit-in-law, may be said to give a poor man 20*l.* besides saving him the anxiety and vexation that necessarily attend it.

191. The office of a clergyman in this respect is very useful and important: the discreet use of the powers attached to the profession, constitutes one of the most respectable functions of human nature.

OF PECUNIARY BOUNTY.

228. Pecuniary bounty divides itself into the obligation of bestowing relief upon the poor:—the manner of bestowing it:—and the pretences by which men excuse themselves from it.

229. Pity, wherein it prompts us to the relief of human misery, indicates sufficiently the Divine intention respecting the poor, and our duty.

230. The poor have a claim upon us, founded in the law of nature; because all things were originally common, and in the separation of them, it was on the tacit agreement that all should have left a sufficiency for their subsistence, or the

means of procuring it; and therefore in cases where a man has more than his necessary wants require, it is his duty to help those who stand in need.

231. Christianity is very explicit on this subject: its effect on the first converts, overwhelmed all worldly considerations, in the expectation of a more important existence, and they laid down their property at the apostles' feet.

Illustration. The apostles made no private advantage of this confidence, but got rid of the business as inconsistent with the main object of their mission.

232. The manner of bestowing, divides itself into three kinds: viz. 1. In giving sums by way of pension or annuity to individuals, with whose behaviour and distress we are acquainted: 2. By subscription to public charities: and 3. By relieving beggars.

Illustration. Five pounds given between two, three, four, or five families, are likely to be productive of more real good than the same sum distributed among a greater number of persons; for a man that would not hesitate to spend a shilling in drink, would be provident of a pound or a guinea;—again, a guinea given to a dispensary will provide one patient, at least, with a physician, apothecary, medicines, &c. which would cost the individual much more, if he could even obtain the assistance. The relief of beggars has a claim to attention; because some may perish, if we indiscriminately reject every application: some are suddenly overtaken by distress, for which all other relief would come too late; and lastly, because resolutions not to afford them assistance, compel us to offer violence to our humanity, and may in the end suffocate the principle itself.

233. An important species of charity is to keep down the price of fuel and provisions, which the rich may often find means of doing; and also in finding work for the industrious poor.

Illustration. The building comfortable cottages, cultivating waste-land, draining and improving marshes, &c. are all excellent things, and if the profit does not prove adequate to the expense, the authors must place the difference to the account of charity.

234. Deeds of charity should not be done with ostentation and vain parade: but, in many cases, they should not be concealed.

235. It is no excuse for want of charity that we have nothing to spare; because we ought so to reduce our expenses as to have something for them that stand in need.

236. Charity does not consist in giving money, but in benevolence, philanthrophy, love to all mankind, &c.

237. "That we pay the poor's rates," is no excuse for want of charity; because the poor have as much right to what the law assigns them as we have to the rest.

238. "The employment of the poor," is no reason for not affording them relief; for this we do for our own sakes, and not for theirs.

239. Nor can we excuse ourselves from affording the poor relief, by saying, "that they are accustomed to their condition;" for habit will no more reconcile them to the extremities of cold or hunger, than it can reconcile the hand to red-hot iron.

240. "The ingratitude of the poor," is no excuse; for it was not for their thanks that you relieved them:

241. Nor is the liability to imposition; because the distress is generally real, whatever was the cause of it.

242. The want of charity often arises from pride, delicacy, and the love of ease, which keep one-half of the world out of the way from observing what the other half suffer.

OF RESENTMENT.

243. Resentment may be distinguished into "anger," and "revenge;" the latter is the effect of the former.

244. "Anger," is the pain we suffer upon the receipt of an injury or affront, with the effects of the pain upon ourselves.

245. "Revenge," is the inflicting of pain upon the person who has injured or offended us, farther than the just ends of punishment or reparation require.

246. Anger is often involuntary; and therefore, if properly checked and restrained, is no crime.

247. It becomes sinful when it is conceived upon slight provocations, and when it continues long.

248. The "sedatives" of anger are the following considerations: viz. the possibility of mistaking the motives from which the conduct that offends us proceeded: how often our offences have been the effect of inadvertency, when they were construed into malice; and the recollection, that we shall shortly be petitioners for the mercy of God.

Remark. We should habituate ourselves to these reflections till they rise up of their own accord when wanted.

249. "Revenge," in every degree, and under all forms, is forbidden by Scripture; but the punishment of public offenders is permitted, because necessary to public happiness.

250. Correction of vice, if provoked by the guilt, not the injury done, is proper in individuals, and is productive of good.

251. We may practice caution so as not to put ourselves in the way of injury, or invite a repetition of it; and when we confer kindness on one, or a few only, we may prefer those who have not, to those who have offended us.

252. Forgiveness of injuries appears to be the most important duty recommended in the New Testament, and the want of it in families, and among neighbours, is the cause of half the misery of human life.

DUELLING.

253. "Duelling," as a punishment, is absurd; because the person offended may be the sufferer: so also as a reparation, because it cannot undo the injury.

254. It is complied with for the sake of fashion; but a regard for reputation will not justify murder: and if the laws of honour be allowed to create exceptions to Divine prohibitions, there is an end to all mortality as founded on the will of God.

255. Take away the circumstance of the duellist's exposing his own life, and it becomes assassination.

256. In expostulation with a duelist, we may

suppose his adversary to fall: for if he have no right to kill, he can have no right to attempt it.

257. When the injury is forgiven, and the parties fight for reputation, they are both equally guilty.

258. The laws on this head are insufficient, because opinion cannot be controuled by civil institutions; and therefore Dr. Paley suggests, that a "Court of Honour" might be established, to which the disputes of persons of rank, and officers in the army, &c. might be referred, and by which decided.

LITIGATION.

259. Litigation is not condemned, when instituted with a view to the public good, or to the ends of justice and safety.

260. We ought not to prolong a suit against conviction; nor to undertake nor defend one against a poor adversary: nor to *influence* evidence: nor stifle it; though it should make against us.

261. It is our duty to bring public offenders to punishment, when conducive to public good.

GRATITUDE.

262. Gratitude is a duty, because the want of it would be pernicious in its general consequences; and because the love of God cannot exist without it.

263. Gratitude does not supercede other du-

ties; and can never oblige a man to do what is wrong, and what, by consequence, he was previously obliged not to do.

264. It is no ingratitude to refuse to do what we cannot reconcile to any apprehensions of our duty; but it is hypocrisy added to ingratitude, to pretend this reason, when it is not a real one.

SLANDER.

265. Speaking, to all moral purposes, is acting for if the mischief and motive be the same, the means which we use make no difference.

266. Slander is the producing gratuitous mischief; and is either malicious or gratuitous.

267. "Malicious" slander, is the relating of either truth or falsehood, for the purpose of creating misery.

268. Truth may be instrumental to the success of malice; but if the end is bad, so are the means.

269. The disguises under which slander is conveyed, whether in a whisper, with injunctions of secrecy, or with affected reluctance, are all aggravations of the offence, as they indicate more deliberation and design.

270. The guilt of inconsiderate slander consists in want of regard to general consequences; and therefore shows a want of proper regard for human happiness.

271. Information communicated for the real purpose of warning or caution, is not slander; but indiscriminate praise proceeds from a settled contempt of all moral distinctions.

MARRIAGE.

272. The constitution of the sexes is the foundation of marriage; and from the consequences of marriage result the relation and reciprocal duty of parent and child.

273. The use of marriage consists in advancing the private comforts of individuals; in the production of the greatest number of healthy children; in promoting the peace and good government of society; and in the encouragement of industry.

274. Divorce is the dissolution of the marriage contract, by the act, and at the will, of the husband.

275. Divorce is inconsistent with the duty which parents owe to their children: it is incompatible with the right which the mother possesses, as well as the father, to the gratitude of their children, and the comfort of their society.

276. Where there are no children, then the only question is, the general expediency which requires that the marriage contract should be indissoluble.

277. The indissolubility of the marriage contract tends to preserve concord between the parties; and it is expedient, because new objects would continually be sought after, if men could, at will, be released from the matrimonial law.

278. The law of nature admits of an exception in favour of the injured party, in cases of adultery and desertion; but by no means in case of peevishness, &c. though not trivial reasons; be-

cause the unhappiness of one pair must be sacrificed to general consequences.

279. The Scripture, and the law of the land, allows of divorce only in case of adultery; but inferior causes may justify the step where the care of children does not require that they should live together.

280. In cases of tyranny in the husband, the law provides a divorce, "*a mensa et thoro*," but the marriage is not dissolved, because the general consequences would be hurtful.

281. Sentences which release the parties, "*a vinculo matrimonii*," do not dissolve a marriage; but declare that it never existed.

282. Marriage is a religious ceremony from custom only; and which party should give the dowry has been settled by fashion.

283. The female sex, by bringing the dowry, obtains that assiduity and respect which are ever wanted to compensate for inferiority of strength, but which personal attractions would not always secure.

284. The duties created by the marriage vow, are expressed in the ceremony: it is witnessed before God, and attended with such circumstances of solemnity, as to place the guilt of violating it nearly upon the same foundation with that of oaths.

285. Obedience, on the part of the wife, is ordered; because it is necessary that one party should submit.

286. A person may conscientiously marry, who wishes and expects to entertain an affection for his wife.

287. The marriage vow is violated by adultery; and by that behaviour, which knowingly renders the life of the other miserable.

OF THE DUTY AND RIGHTS OF PARENTS AND CHILDREN.

288. The duty of parents consist in the maintenance, education, and reasonable provision for the child's happiness, in respect to outward condition.

289. A man is bound to *maintain* his children because somebody must maintain them, and parents have no right to burthen others; and he must *educate* them for their well-being in society.

290. A reasonable *provision* for the child's happiness in respect to outward condition, requires, 1. A situation suited to his reasonable expectations and habits: 2. A provision for that situation: and 3. A probable security for his virtue.

291. The first requisite demands that children should be placed in that class in which others of similar expectations are accustomed to be placed.

292. Hence it is inferred, that a parent is justified in making a difference towards his children, according as they stand in greater or less need of his fortune.

293. General expediency requires a difference to be made between legitimate and illegitimate children; nevertheless, a father is bound to provide for the latter.

294. To secure a child's virtue, we must impress on his mind the idea of "accountableness;" set a good example; correct his early inclinations; and dispose of him in a situation the least dangerous to his particular character.

295. A parent has a *right* to that authority which is necessary in the exercise of his duties: so also has a guardian.

296. Parents have a right to choose professions for their children, because it is necessary to determine for them before they can judge for themselves.

297. Parents have no right over the lives of their children: and they exceed their authority when they consult their own interest at the expence of their children's happiness.

298. The submission of children during childhood must be implicit, with an exception of any manifest crime which may be commanded of them.

299. Children, after they have attained manhood, if they continue in their parent's family, are bound, not only to the duty of gratitude, but to observe the regulations of the family.

300. If they have left their father's family, the duty of filial gratitude just so much exceeds other obligations, by how much a parent has been a greater benefactor than any other friend.

301. The duty of children requires them to endeavour, by every means in their power, to promote their parents' comfort, and to contribute to their support, if they stand in need of it.

302. A parent has no right to destroy his children's happiness; and therefore, has no right to

oppose his children's marriage when they have a real inclination, or to force them upon one which they dislike.

303. Compulsion in marriage leads to prevarication, as the reluctant party promises an affection which neither exists nor is expected, and parental, like all human authority, ceases at the point where obedience becomes criminal.

304. A parent has no right to compel a child to choose a profession to which he may be averse; nor may he interfere where a trust is reposed personally in the son.

305. A child is bound by gratitude to try earnestly, and with sincerity, to conquer his own inclination, before he may act for himself.

CHAPTER IV.

Of our Duties to Ourselves—Of Self-defence—Of Drunkenness—Of Suicide.

OF OUR DUTIES TO OURSELVES.

306. THE duties which a man owes to himself, are founded on the defensive and private passions, which prompt him to pursue whatever tends to private good or happiness, and to avoid or ward off whatever tends to private ill or misery.

307. Among the various goods which allure man, and the ills which attack or threaten him; to be intelligent in selecting one, and rejecting the other: and to be discreet in using the best means to attain the goods, and avoid the ills, is what is called "*prudence.*"

308. Prudence in our inward frame corresponds to sagacity or quickness of sense in our outward.

309. To proportion our defensive passions to our dangers, is called "*fortitude,*" which implies a just mixture of calm resentment, and well-governed caution.

310. Fortitude in the mind, answers to strength of body.

311. To adjust our private passions to our wants, or to the respective quantity of good that we affect to pursue, is called "*temperance;*" which implies a just balance or command of the passions.

OF SELF-DEFENCE.

312. The person attacked, must balance as well as he can between the general consequence of yielding, and the particular effect of resistance.

313. There is one case in which all extremities in self-defence are justifiable; namely, when our life is assaulted, and it becomes necessary for our preservation to kill the assailant.

Illustration. This is evident, unless it can be shown that we are bound to preserve the aggressor's life in preference to our own; that is to say, to love our enemy *better than* ourselves, which can never be a debt of justice, nor any where appears to be a duty of charity.

314. The extreme case is to be restrained to circumstances, in which no other probable means of preserving our life remain, as flight, calling for assistance, disarming an adversary, &c.

315. The rule holds with regard to a *voluntary* attack as from a robber; or to an *involuntary* one, as from a madman, or person sinking in the water, and dragging us after him.

316. The case which approaches nearest to the preservation of life, and which justifies the same extremities, is the defence of chastity.

Remark. In all other cases, it is safest to consider the taking away life as authorized by the law of the land, and the person who takes it away, is in the situation of a minister of the law.

317. Homicide is justifiable, that is, in preventing a crime, the commission of which would be punishable with death, and in endeavouring to carry the law into execution.

Examples. It is lawful to shoot a highwayman, or one attempting to break into a house *by night*. Homicide is also justifiable in suppressing riots, apprehending malefactors, &c.

OF DRUNKENNESS.

318. Drunkenness is either actual or habitual; it is one thing to be drunk, and another to be a drunkard: the *chief* guilt is in the habit; but no small share of it attaches to casual excesses, because every habit is only a repetition of single instances.

319. Drunkenness betrays men into other crimes: it disqualifies them for the duties of their station; it is attended with expense; it occasions uneasiness to others; it shortens life; and is highly pernicious in the example to others.

Illustration. Drunkenness is often a local vice, found in certain countries, districts, or towns, where it has been produced by popular examples.

320. The consequences of a vice, like the symptoms of a disease, though all enumerate in the description, seldom all meet in the same subject.

Example. The age and temperature of one drunkard may have little to fear from the enticement to lust or anger: the fortune of a second may not be injured by the expense: a third may have no family to be disquieted by his irregularities: and, a fourth may possess a constitution fortified against the poison of strong liquors.

321. Drunkenness is solemnly prohibited in the Scriptures. And it is a question, how far drunkenness is an excuse for crimes committed by the drunken person.

Answer (1.) If he be deprived of all moral agency, as of reflection and foresight, he is as incapable of guilt as a madman: his guilt was incurred by bringing himself into this situation. (2.) If the privation of reason be only partial; then for so much of self-government as the drunkard retains, he is as responsible as at any other time: therefore, a person in this condition incurs part of the guilt at the instant of perpetration, and another part by bringing himself into that condition.

Illustration. Suppose a man loses half his moral faculties by drunkenness, he incurs half the whole guilt of an action when he commits it; and, if it were an even chance, that this crime would follow his getting drunk, he is chargeable with half the remainder, so that he is responsible in three-fourths of the guilt which a sober man would have incurred by the same action.

322. The appetite for intoxicating liquors is almost always *acquired*, because it is apt to return only at particular times and places, as after dinner, in the evening, on a market-day, &c.

323. A habit of drunkenness is most likely to be overcome by change of place, company, or profession; and the experiment should be tried by those who are sunk deep in the vice.

324. Habits of drunkenness commonly take their rise either from a fondness for, or connection with some company, or companion, addicted to the practice, or for want of regular employment; or from grief or fatigue.

325. The habit once set in is continued by different motives from those to which it owes its origin.

Illustration. Persons addicted to excessive drinking, suffer, in the intervals of their sobriety, a faintness and oppression, which exceeds the ordinary patience of human nature to endure. This is relieved by a repetition of the same excess, to which drunkards are urged almost beyond the power of resistance.

CHAPTER V.

Of the Duties towards God—Of Prayer—Of the Forms of Public Worship—Of Sabbatical Institutions—Of Reverencing the Deity.

331. THERE are some duties of which God is the object, as well as the author: these are called "Duties towards God."

332. Silent piety, however acceptable to God, does not supersede external duties, which are divided into worship and reverence, of which God is the object: the one consists in action, the other in forbearance.

Examples. When we go to church by a sense of duty, we perform an act of *worship*, when we rest on a journey on the Lord's day, from the same motive, we discharge a duty of *reverence*.

OF PRAYER.

333. Worship is made up of adoration, thanksgiving, and prayer. Prayer comprises them all.

334. The duty and efficacy of prayer may be inferred from this: "that it is probable, God expects those entreaties from us which we naturally use to every being on whom we have any dependance." The same may be said of thanksgiving.

335. Prayer is necessary to keep up a sense of God's agency; and the duty of prayer depends

on its efficacy, which the perfect wisdom of the deity does not argue against.

336. God may withhold a favour, unless requested by prayer, (1.) Because, on that account, it may produce good effects on the person: (2.) Because it may encourage devotion: (3.) Because prayer has a tendency to amend the petitioner himself; and thus to bring him within the rules which God has prescribed to the dispensation of his favours.

337. It is not necessary to devotion, that the petitioner should know the circuit of causes by which his prayers may prevail.

338. The perfect wisdom of God is explained to consist in bringing about the most beneficial ends by the most beneficial means.

339. It is no objection to the efficacy of prayer, that the effects of it are not always obvious; because it is beneficial that they should not be.

340. The custom of employing one person to intercede for many, is justifiable; for the happiness of many often depends on the good offices, and why may it not depend on the intercessions, of one individual?

341. The Scriptures not only affirm the propriety of prayer, but furnish precepts which justify particular topics and modes of prayer.

342. The Scriptures teach the duty and efficacy of prayer in general; of prayer for particular favours; of prayer for public national blessings; of intercession for others; and of the repetition of unsuccessful intreaties.

343. Private prayer, family prayer, and public worship, all have their use; and the one does not supercede the others.

344. Private prayer, enables men to state their wants: it is usually accompanied with more solemn thoughts, and is more impressive, and is sanctioned by the example of Christ.

345. Family worship is useful, from its influence upon the members of a family.

346. By public worship, a great part of mankind are instructed in religious knowledge, who would not otherwise be so.

347. As the general consequences of the example are good, every individual is bound by the general rule to attend.

348. Public worship tends to unite mankind together, to enlarge their affections: it promotes humility in the higher, and a proper dignity in the lower, class of mankind, by placing them under the impression of considering their equal relation of the deity.

OF FORMS OF PUBLIC WORSHIP.

349. Liturgies not being enjoined or forbidden in the Scripture, must be judged of by their expediency.

350. A liturgy prevents the confusion of extempore prayer, and absurd or extravagant addresses to God; it supplies in some measure, the imperfections of the person who prays.

351. The properties required in a liturgy are, that it be compendious; that it express just conceptions of the divine attributes, because by it the popular notions of God are formed; that it recites such wants as the congregation are likely to feel, and no other; and, that it contains as few controverted propositions as possible.

OF SABBATICAL INSTITUTIONS.

352. That seasons should be set apart for religious worship is founded on the reasons that make worship a duty. The day is of no consequence; it may be Sunday as well as any other day.

353. The manner of the Christian sabbath is defended on the general expediency; it contributes to the happiness of the laborious part of mankind; it leaves an opportunity for religious meditation; and it affords rest and happiness to the brute creation.

354. The Jewish sabbath was first instituted in the wilderness; and the Jews abstained from every kind of work, and permitted their slaves and cattle to rest.

355. The Jewish sabbath does not extend to Christians, because it was the peculiar law of the Jewish policy, directed to the Jews alone.

356. The observance of the sabbath is not one of the articles enjoined by the apostles in Acts xv. but is referred to as a Jewish ritual.

357. The holding of religious assemblies on the first day of the week was an universal custom in the early state of the Christian church; but a cessation upon that day from labour was not ordered: therefore,

358. The assembling upon the first day of the week for divine worship is a law of Christianity; and the resting on that day is a human institution, binding on individuals from its beneficial consequences.

359. The duty of the day is violated by engagements that hinder our attention on divine worship, or on religious meditations; by unnecessary encroachments on the rest and liberty of those under our authority; and by recreations that are usually forborne from respect to the day.

OF REVERENCING THE DEITY.

360. A sense of awe, whenever the idea of the Supreme Being is presented to the thoughts, is a considerable security against vice.

361. Reverence of God is the effect of habit; and levity in speaking of the deity destroys this habit: for this reason, we are commanded not to take God's name in vain.

362. The offence of profane swearing is aggravated by the slenderness of the temptation to it.

363. Ridicule upon the scriptures falls within the mischief of the law, which forbids the profanation of God's name.

364. Those can have little regard for their own future welfare who do not respect the most trivial attention to it in another person. Such are infidels and unbelievers, who mock at the superstitions of the vulgar:

365. Those have no religious frame of mind; they do not act honestly with mankind, because they try to cheat men out of a belief in a religion which holds forth assurances of immortality. Nevertheless,

366. Christ pronounced a message of inestimable importance, when he declared,

"The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"

367. No man can prove a future state but the teacher, who testifies by miracles that his doctrine comes from God: such was Christ; and to him we are indebted for the discovery of a future state.

END OF MORAL PHILOSOPHY.

NATURAL THEOLOGY;

OR,

EVIDENCES

OF THE

EXISTENCE AND ATTRIBUTES

OF THE

DEITY.

STATE OF THE ARGUMENT, AND ITS APPLICATION.

1. If in walking, I strike my foot against a stone, and am asked how it came there, I might reply, it had probably lain there for ever; but the same answer would not apply to a watch instead of a stone: because, in the watch we see its several parts adjusted so as to produce motion, and that motion so regulated as to point out the divisions of time.—See *Grammar of Chronology.*

Observation. The several parts of the watch render the thing more striking; a cylindrical box containing a coiled elastic spring, which, by its endeavours to relax itself, turns round the box; a chain communicates the action of the spring from the box to the fusee; and a series of wheels which apply to each other, and conduct the motion from the fusee to the balance, and from the balance to the index, which is made to pass most accurately over a given space in a given time.

2. The mechanism of the watch being observed and comprehended, the inference is inevitable:

that watch must have had a maker, who comprehended its construction, and designed its use.

3. The conclusion is not weakened by our having never seen a watch made, nor known an artist capable of making one, nor of our understanding in what manner it is performed.

4. Ignorance exalts our opinion of the unknown artist's skill, but raises no doubt in our mind of his having existed at some time, and in some place.

5. In the watch we see the utility of the end, the adaptation of the means to the end; and therefore our ignorance of other points does not affect the certainty of our reasoning.

6. The watch sometimes going wrong does not invalidate the conclusion; it is not necessary that a machine should be perfect, in order to shew that it was made with design.

7. From an examination of the watch, it is inferred that it must have had a cause and author, who understood its mechanism, and designed its use; and to maintain that no art or skill has been concerned, is absurd: it is atheism.

8. It is atheism, because every indication of contrivance which existed in the watch, exists in an indefinitely higher degree in the works of nature.

Example. Compare the human eye with a telescope, and there is the same proof that the eye was made for vision, as that the telescope was made to assist it.

9. The laws of refraction require, that the rays of light, in passing from water into the eye, should

be refracted by a more convex surface than when it passes out of air into the eye.

Example. The crystalline humour (see *Blair's Grammar of Natural Philosophy*) is much rounder in fish than in terrestrial animals: a clear manifestation of design.

Objection. The eye is a perceiving organ; the telescope, an unperceiving instrument.

Answer. They are both instruments in which mechanism is employed; they are both instruments of the same kind; the lenses of a telescope, and the humours of the eye, bear a complete resemblance to one another in their figure, position, and power, over the rays of light; how then can contrivance be excluded from the one and admitted in the other?

10. The eye is superior to the telescope; because, in the eye two things are required which are not necessary in the telescope, viz. the adaptation of the organ to the different degrees of light, and to the different distances at which objects are viewed: in the eye, these are provided by mechanism.

Example. For the *first* purpose, the aperture of the eye is made to contract or dilate, for the purpose of admitting a greater or less number of rays at the same time; for the second purpose, various muscles are employed: and whenever the eye is directed to a near object, three changes are produced at the same time, all contributing to the adjustment required. The cornea is rendered more round, the crystalline is pushed forward, and the axis of vision is elongated.—See *Blair's Grammar.*

11. The several changes in the eye vary its power over the rays of light so as to produce an image on the retina, whether they come from objects near the eye, or at a greater distance; which proves contrivance, and is as if an optician should rectify his instrument by putting in another glass,

at the same time drawing out his tube to a different length.

12. Different species of animals possess the faculty of seeing, in degrees suited to the different range of vision, which their mode of life and of procuring food require.

Examples. (1.) The eyes of birds enable them to look at very near objects; and by an additional muscle they are able to draw the crystalline lens back, and so fit the same eye for viewing distant objects.

(2.) The eyes of fishes are not only very convex, but adjusted to near objects; the iris admits of no contraction, the light in the water being never too strong for the retina.

(3.) The eel, which has to work through mud and sand, has a transparent, horny, convex case, before the eye and at a distance from it, which defends the organ without obstructing the sight.

13. Vision, as achieved by the means of an image formed at the bottom of the eye, must excite surprise; and by the position of the optic nerve, no part of an object is unperceived by both eyes at the same time.

Example. A landscape of five or six square leagues is brought into a space of half an inch in diameter; yet every object in it is preserved in its proper magnitude, position, figure, and colour. Hence, in the hands of the Creator, great and little are as nothing.

14. The examination of the eye is a cure for atheism; because intelligence is manifested by the conformity of its internal constitution to optical principles, and by the care taken for its preservation.

Example (1.) The eye is lodged in a strong socket, imbedded in fat; it is sheltered by eye-brows, and protected by a lid: besides, to keep the eye clean and moist, a wash is

constantly supplied, and that which is superfluous is conveyed to the nose through a perforation in the bone.

Observation. Can any pipe for carrying off the waste liquor from a dye-house be more mechanical? The eye requires moisture, but the want cannot generate the gland which produces the tear, or bore the hole by which it is discharged. This provision is not found in fish, because the element in which they live, supplies a constant lotion for the eye.

(2.) Another contrivance is the "nictitating" membrane found in the eyes of birds and of many quadrupeds, which serves to clean the eye, spread it over with the lachrymal humour, and to defend it from injuries. It lies folded up ready for use, and is a combination of muscular and elastic substance; by the former it is capable of being drawn out, and by the latter, when the force is removed, it returns to its former position. This surely bespeaks an artist acquainted with his materials.

Objection. Why did not the Deity give to the animal the faculty of vision at once?

Answer. It is only by the display of contrivance, that the existence, the agency, the wisdom, of the Deity, could be manifested to his rational creatures. This is the scale by which we ascend to all the knowledge of our creator that we possess, so far as it depends on the works of nature.

15. The structure of the ear will demonstrate the existence of design, as well as that of the eye; it is adapted to the reception of sound, and to convey the impressions to the brain.

Illustration. Besides the external part of the ear, which serves to catch the pulses of the air, of which sound consists, there is a tube which leads into the head; a thin membrane stretched across it; a chain of moveable bones, forming a communication between this membrane and the interior channel of the skull; cavities, similar to wind instruments of music; the eustachian tube, like the hole in a drum, to let the air pass freely into and out of the barrel of the ear, as the membrane vibrates, or as the temperature is altered: the whole is wrought into the substance of the hardest bone.

OF THE SUCCESSION OF PLANTS AND ANIMALS.

16. The generation of an animal no more accounts for the contrivance of the eye or ear than

the production of a watch (if it were possible) by the motion and mechanism of a former watch would account for the skill and intention evidenced in the watch so produced.

17. This comparison holds to every mode of specific propagation; and what is true of the watch, is true of plants and animals.

18. The seed of a plant contains a particular organization suited to the germination of the new plant; but the plant which produced the seed had no more to do with that organization than the watch would have to do with the structure of the other watch, which should be produced in the course of its mechanical movements.

Illustration. It had nothing to do with the contrivance; the maker and contriver of one watch was, in truth, the maker and contriver of the other watch.

19. From plants we proceed to oviparous animals; from seeds to eggs; the bird has no more concern with the egg she lays than the plant has with that of the seed it drops.

Illustration. The hen cannot alter a single feather of the chick; she can neither foresee nor determine of which sex her brood shall be. The animal functions, and the vegetable functions, are alike destitute of any design that can operate on the form produced.

20. In animals that bring forth their young alive, rationality has nothing to do with the business. The parent is not the contriver.

Illustration. The parent is the cause of his offspring in the same sense as that in which a gardener is the cause of the tulip which grows in his garden. The contrivance discovered in the thing produced, wants a contriver who is not the parent; he is ignorant why the thing produced took its present form rather than any other.

21. When we are enquiring simply after the existence of an intelligent creator, imperfection may exist without producing any doubt on the subject: a watch may go wrong, without leading to the suspicion that it was not made, or not made for the purpose ascribed to it.

Illustration. Imperfections are of little weight, when the consideration relates simply to the *existence* of a Creator; but they bear on the question when the argument respects his *attributes:* even then, however, they must be taken in conjunction with the unexceptionable evidences of skill, power, and benevolence, displayed in other instances, which may overpower apparent blemishes, and lead us to impute them to some other cause than defect of knowledge, or of benevolence in the author

Objection. It is said, that every thing that exists must have had some form, and it might be the present as well as any other form.

Answer. Apply this to the eye; something must have occupied that place in the animal's head—granted: but that it should have been an eye, consisting of lenses which differ entirely from the substance of which the other parts of the body are composed; of a black cloth [the retina], the only membrane of the body that is black, spread out behind these lenses to receive the images formed by them; and of a large nerve communicating between this membrane and the brain, without which the action of light would be lost to the purposes of sensation: that this fortunate conformation should have happened to almost all the individuals of all the species of animals that exist, without design, is too absurd to gain credit.

22. Universal experience must exclude chance from the world. Causes, without design, may produce a wen or a wart, but never an eye. A clod might, perhaps, be the effect of chance; but never was a watch, a telescope, or an organized being so formed.

Objection. It has been said that organized bodies are only so many possible varieties and combinations of being, which the lapse of infinite ages has brought into existence.

Answer. (1.) There is no foundation for this conjecture: there are no appearances to support an opinion, that every possible combination of vegetable or animal structure has been tried. (2.) The division of organized substances into animals and vegetables, and the distribution into genera and species, are founded in the order which prevails in external nature; they contradict the supposition of the present world being the remains of an indefinite variety of existences, which rejects all plan.

23. The marks of contrivance discoverable in animal bodies, are proofs of a designing creator.

Objection. It is said, the parts were not intended for use, but that the use rose out of the design.

Answer. Upon this principle, saws, planes, axes, &c. were made without design, and the carpenter turned them, when made, to his account. But could the eye have been formed without a regard to vision; and was it left to the animal to find out that it would serve to see with? The same may be asked of the ear, and the other senses; none of which depend fundamentally on the choice of the animal. It is the impression which objects make upon them that constitute their use; but over the impression he has no power. The same will apply to other parts of the body.

24. Our belief in a designing first cause, ought not to be shaken by bringing forward our ignorance, or the general imperfection of our knowledge of nature. What we know ought not to be disturbed by what we do not know: if we perceive an useful end and means adapted to it, we perceive enough for our conclusion.

Illustration. If the utility of vision, and the adaptation of the eye to this office, be evident, it ought not to prejudice the inference that we draw from these premises, that we cannot explain the use of the spleen. The uncertainty of one thing does not necessarily affect the certainty of another thing: it has no connection with it.

Conclusion. If there were no other example in the world of contrivance except that of the eye, it would be sufficient to prove the necessity of an intelligent Creator. Its coats and humours (see *Blair's Grammar of Nat. Phil.*) constructed like

the lenses of a telescope for the refraction of rays of light—its muscular tendons for turning its pupil to the object, similar to that which is given to the telescope screws—the provision made for its defence, lubricity, and moisture—the gland for the secretion of the matter of tears, and the communication with the nose for carrying off the liquid after the eye is washed with it—are provisions which compose an apparatus so manifest in their design, so exquisite in their contrivance, so successful in their issue, and so beneficial in their use, as to bear down all doubt upon the subject.

OF THE MECHANICAL AND UNMECHANICAL PARTS AND FUNCTIONS OF ANIMALS AND VEGETABLES.

25. The disposition of the muscles for the use and application of the power intended is mechanical, and as intelligible as the adjustment of wires and strings by which a puppet is moved: but the nervous influence, by which the middle of the muscle is swelled, is not mechanical.

26. The process of muscular motion relates, (1.) To the constitution of the muscles, of which the swelling of the middle part is mechanically followed by a contraction of the tendons: (2.) To the number of the muscles, and the powers which they supply to the animal: and, (3.) To the wise and well-contrived disposition of each muscle for its specific purpose.

Ex. The tendon of the trochear muscle of the eyes, in order that it may draw in the line required, is passed through a cartilaginous ring, at which it is turned back in the same manner as a rope in a ship is carried over a block, to make it pull in the direction which is wanted.

27. The chemical part of our frame does not afford the same species of argument as that which mechanism affords; yet it is highly satisfactory.

Ex. The "gastric juice" is of this class: of all the menstrua it is the most active and the most universal. It is stronger in its operation than caustic alkali, or a mineral acid; but, unlike to them, it is inoffensive to the touch and taste, as saliva, or gum-water: hence it has been styled the "chemical wonder of animal nature." Ignorance of its composition, and of its mode of action, should not prevent us from acquiescing in the certainty of a creative design. (See *Grammar of Chemistry.*)

28. "Secretion," another curious function of animal bodies, is semi-mechanical; and though obscure in its process and apparatus, it is important in its effects.

29. A single secretion being wrong, is enough to make life miserable; and secretion long suspended brings on disease and death.

Illustration. From one blood many different fluids are secreted or separated, unlike, and even opposite, in their qualities: some of them are subservient to the animal economy, others are only separated to be rejected.

29. "Assimilation" is like secretion: by this function the blood is converted into bone, flesh, nerves, membranes, and tendons, things as different as the wood and iron, canvass and cordage, of which a ship and its furniture are composed.

Illustration. (1.) This excels every operation of art; nevertheless, the apparatus and process are concealed from us, unless as far as invention is evinced. We see blood carried by a pipe to a gland, and from that to the artery, and a new fluid issuing from the same gland by a third pipe, which, in some cases, is discharged out of the body, and in others retained in it, for an important and intelligent office.

(2.) We are not unacquainted with the constitution of the gland, nor with its mode of action: our situation is like that of an unmechanical spectator, who stands by a stocking-loom, a corn-mill, &c. The mechanism is hidden from his sight, or too complicated for him to comprehend. But he sees the material enter it in one state, and issuing from it in another, and adapted

for future uses. The effect upon the material, the change produced in it, and the utility of that change, testify the hand and agency of a contriver.

30. All animal secretions come from the same blood, are drawn off by glands; yet the produce is different, but perfectly adapted to the end to be answered, which must happen by appointment.

Illustration. Why is the saliva insipid, while so many secretions are salt? Why does the gland within the ear separate a viscid substance, which defends that passage; or the gland in the upper angle of the eye, a thin brine, which washes the ball? Why is the synovia of the joints mucilaginous: the bile bitter, stimulating, and soapy; no answers can be given to these questions, without calling in intelligence and intention. (See *Grammar of Anatomy and Physiology.*)

OF THE MECHANICAL ARRANGEMENT IN THE HUMAN FRAME.

31. The mechanism of the vertebræ of the human neck is evidently artificial.

Illustration. Two things were wanted, (1.) The head was to have the power of bending forward and backward, for which purpose it is united to the vertebræ by a hinge-joint, upon which it plays freely in the required directions. (2.) It was to turn round upon the body to a certain point, for which there is a mechanism resembling a tenon and mortice-joint, not between the head and the uppermost bone of the neck, but between that bone and the bone next underneath it. Thus when we nod, look down, or look up, we use the hinge joint; when we turn the head, we use the tenon and mortice. Surely there can be no doubt of the existence of counsel and design.

32. Mechanical contrivance is seen in that part of the arm that is between the elbow and the wrist.

Illustration. Here two motions are wanted, one at the elbow backwards and forwards, which is given by a hinge-joint; the other a rotatory motion, by which the palm of the hand may be turned upwards; this is effected also by a simple but beautiful contrivance.

33. The spine or back-bone, is a chain of joints of very wonderful construction. It is *firm*, to support the erect position of the body; but *flexible*, to allow its bending in all directions. It serves as a pipe for the preservation of the spinal marrow, which is of so delicate a texture that it cannot sustain any unusual pressure upon it, or any obstruction of its course, with the extremest danger: it affords also a fulchrum, for the insertion of the muscles which are spread over the body.

Illustration. For firmness and flexibility it is composed of bones, joined to one another by broad bases. The breadth of the bases, and the closeness of the junction, give it *stability*: the number of joints *flexibility*. To afford a passage for the marrow, each bone is bored so exactly through the middle, that when put together, the hole of one bone falls into a line, and corresponds with the holes in the two bones contiguous to it: thus the perforated pieces, when joined, form a close and uninterrupted channel while the body is upright.

34. The enlargement and contraction of the chest to allow for the play of the lungs, is another instance of mechanical contrivance.

Illustration. The ribs are articulated to the projections of the back-bone obliquely downwards; of course, whatever pulls the ribs upwards draws them out, and while the ribs are brought out to a right angle behind, the part of the chest to which they are attached in front is thrust forward. In an easy inspiration the space gained within the chest leaves room for 42 cubic inches of air, but in a deeper inspiration room may be had for 70 or 100 inches.

35. The patella, or knee-pan, lies upon the front of the knee, and the tendons, by which the leg is brought forward, pass through it from their origin in the thigh to their insertion in the tibia; and it is made to protect both the tendon and joint from any injury which either might suffer by the rubbing of one against the other.

36. The shoulder-blade does not grow to, nor out of, any other bone: it forms no part of the skeleton, but is bedded in flesh, and attached only to the muscles.

37. To almost all the bones belong joints, in which contrivance and wisdom are manifest.

Illustration. There is a hinge-joint, and the mortice, and tenon-joint, each as accurately defined as any which can be produced out of a cabinet-maker's shop: the former is made use of at the knee, where the motion is backwards and forwards, in the same plane; but at the hip, a mortice and tenon or ball, and socket-joint is wanted, not only for the progressive step, but that the interval between the limbs may be enlarged or contracted at pleasure.

38. The joints, or rather the ends of the bones which form them, display another use, by guarding the nerves, blood-vessels, and tendons, from injury in those parts, by a provision in the figure of the bones themselves.

Illustration. The nerves which supply the fore-arm at the elbow, are conducted by a kind of covered way under the inner extuberances of the bone, which composes the upper part of the arm. At the knee, under the ham, between the hamstrings, and within a concave recess of the bone, formed by the extuberances on each side, pass the great vessels and nerves which go to the leg. Who led these vessels by a road so defended and secured? the same may be said of the joint at the shoulder.

39. In all the joints, the ends of the bones that work against each other are tipped with gristle.

Illustration. In the ball and socket-joint the cup is lined, and the ball capped with it. The smooth surface, the elastic and unfriable nature of cartilage, render it of all substances the most proper for the place and purpose.

40. In some joints, there are loose cartilages or gristles between the bones, so that the ends of them work upon the intermediate cartilage, which takes off friction in the same way as mechanics put on a loose ring where friction is very great, and between the crook hinges of large gates.

Illustration. Hence the reason why the loose cartilages are found in the knees, for on them the thigh-bones have to achieve their motion with the whole weight of the body pressing upon them, and often, as in rising from our seat, with the whole weight of the body to lift.

41. There is in all the joints a regular supply of mucilage, more slippery than oil, which diminishes the effect of attrition.

42. For the secretion or separation of this liniment, and for feeding the cavities of the joints with it, glands are fixed near each joint, the ducts of which dripping out their contents, hang loose like fringes, within the cavity of the joints.

Illustration. Friction-wheels are an imitation of this; in the animal joint there is this manifest superiority, the oil is not dropped, but *made*. Our gratitude ought to be excited in the reflection that our limbs *wear well*, which may be accounted for, first, by the polish of the cartilaginous surfaces; secondly, by the healing lubrication of the mucilage; and, in part to *assimilation*, by which in every portion of the body, the substance is restored, and waste repaired.

43. Moveable joints compose the curiosity of bones; but their union carries marks of mechanical wisdom.

Illustration. The teeth exhibit one bone fixed in another. The sutures of the skull are like the edges of two saws clapped together, so that the teeth of the one enter the intervals of the other. In all the varieties we discover design; firmness of juncture, without clumsiness in the seam.

OF THE MUSCLES.

44. Muscles, with their tendons, are the instruments by which animal motion is performed; the disposition of which is as mechanical as that of wires and strings of a puppet.

45. There is an exact relation between the joint, and the muscles which move it.

Illustration. If there be, as at the knee and elbow, a hinge-joint capable of motion only in the same plane, the muscular tendons are placed in directions parallel to the bone, so as by the contraction and relaxations of the muscles to which they belong, to produce that motion and no other. But at the shoulder and the hip, where the ball and socket joint allows a rotatory motion, tendons are placed in such a position, and pull in such a direction, as to produce the motion which the joint admits. The "sartorious" muscle, rising from the spine, running diagonally across the thigh, and taking hold of the inside of the main bone of the leg, a little below the knee, enables us, by its contraction, to throw one leg and thigh over the other; giving effect at the same time to the ball and socket-joint at the hip, and the hinge-joint at the knee.

46. A muscle acts only by contraction. When the exertion ceases, it relaxes itself; that is, it returns by relaxation, to its former state, but without energy: and therefore, the reciprocal energetic motion of the limbs can only be

produced by the instrumentality of opposite muscles answering to each other.

Illustration. A finger cannot be bent and straightened without the contraction of two muscles. It is evident, therefore, that the animal functions require *antagonist* muscles, which act like two sawyers in a pit by an opposite pull. Nothing can more strongly indicate design than this collocation. The aspect and symmetry of the body is preserved by the muscles being marshalled according to this order. The mouth is held in the middle of the face by two muscles drawing against each other. In a "hemiplegia," when the muscle on one side is weakened, the muscle on the other side draws the mouth awry.

47. The muscles are so constructed as not to interfere with one another's action.

Illustration. Although they consist of at least 446 in the human body, crossing one another, and perforating one another, yet full liberty is left to each: this must have been the effect of meditation and counsel.

48. Sometimes the action of the muscles is wanted, where their situation would be inconvenient, which is remedied by placing the body of the muscle at a distance; and this is made to communicate with the point of action by slender strings, like wires.

Illustration. If the muscles which move the fingers had been placed in the hand, they would have destroyed the proportion of the part; they are, therefore disposed, in the arm, and even up to the elbow, and act by long tendons passing to the joints of the fingers, which they severally move. The muscles that move the toes, and many of the joints of the foot, are disposed in the calf of the leg.

Observation. How many things must go right for us to be an hour at ease! How many more to be vigorous and active. Yet vigour and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion. How little

do those, who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they little think of the multitude of concurrences which go to form it.

49. Muscular motion is in no instance more remarkable than in the tongue. Each syllable of articulated sound requires a specific action of the organ.

Illustration. How instantaneous are the positions of the parts of the mouth assumed and dismissed; how numerous are the permutations, how various, yet how infallible! The muscles of the tongue are so numerous as to baffle the skill of the dissector; yet neither the number nor the complexity impede its motion, or render the success of its efforts uncertain.

Observation. It has been said, that whenever nature attempts to work two or more purposes by the same instrument, she does both or all imperfectly. Is this true of the tongue as an instrument of speech, of taste, and of deglution? Do not 999 persons out of a thousand, talk, and taste, and swallow, very well? Consider the parts executing distinct offices within the cavity of the mouth: teeth for cutting and grinding; muscles for carrying on the compound motion of the lower jaw; fountains of saliva; glands to feed these fountains; muscular constriction to guide the aliment to the stomach, and for carrying it along the passage. The business of respiration and speech is also carried on within the same cavity, from which a passage is opened to the lungs for the admission of air only: muscles for modulating that air in its passage, with a variety, a compass, and precision, of which no musical instrument is capable. And, lastly, we have a specific contrivance for dividing the pneumatic part from the mechanical, and for preventing one set of actions interfering with the other.

50. Many of our most important actions are achieved by the combined help of different muscles. A hundred muscles are said to be employed every time we breathe.

51. The most important and the most delicate actions are performed in the body by the small-

est muscles; such are those employed in the iris of the eye, and in the drum of the ear.

52. The muscles act in the limbs with what is called a mechanical advantage; (see *Blair's Grammar of Nat. Phil.*) yet this is conducive to animal convenience.

Illustration. Mechanism has always in view one of these two purposes; either to move a great weight slowly, or to move a light weight rapidly. For the former of these purposes, a different arrangement of the muscles might be better than the present; but for the latter, the present structure is the true one. It is of more consequence to a man to be able to carry his hand to his head with due expedition, than it would be to have the power of raising from the ground a heavier load than he can lift at present. The last faculty he may wish for, but the other he wants and uses every hour.

Ex. There are also single muscles, which bear marks of mechanical contrivance: (1.) Such is one of the muscles to pull down the lower jaw: (2.) In the tendons which move the toes and fingers, there is a slit in one to let another tendon pass through it. Nothing in a silk or cotton-mill, in the bolts and straps by which motion is communicated from one part of the machine to another, is more artificial than this perforation: (3.) Among the most indubitable marks of design is this, that the tendons which pass from the leg to the foot, and which, from their situation, have a tendency to start from their place, are bound down by a ligature at the ancle.

OF THE VESSELS OF ANIMAL BODIES.

53. The circulation of the blood, and the apparatus by which it is carried on, compose a system, and exhibit a contrivance, perhaps the best understood of any part of the animal frame.

54. By means of the circulation, the nourishment which is received into one aperture is distributed to every part of the body. What enters in at the mouth finds its way to the fingers' ends.

55. The circulating system presents itself un-

der two views: first, the disposition of the blood-vessels, which is similar to the mechanical business of laying of pipes; and secondly, the construction of the centre, viz. the heart, for driving the blood through them.

Illustration. The disposition of the blood-vessels, which carry the blood from the heart, is like that of water-pipes in a city. But there is another thing, necessary to the blood, which is not wanted for the water; and that is, the carrying of it back again to its source. For this office a reversed system of vessels is prepared, which returns the blood to the fountain from whence its motion proceeded.

56. The body contains two systems of blood-vessels: the arteries and veins. Arteries carry out the blood, and veins bring it back. In going out, the blood passes from wider to narrower tubes; and, in coming back, they pass from narrow to wide channels.

57. As there would be more danger attaching to a wound in the arteries than the veins, they have the advantage of situation, and are buried in sinuses, or creep along grooves, made for them in the bones. The arterial system grows from the heart like a plant from its root.

58. The heart is a muscle with cavities capable of containing whatever fluid is poured in: into the cavities are inserted the great trunks, both of the arteries which carry out the blood, and the veins which bring it back.

59. By each contraction of the heart, a portion (about an ounce) of blood is forced as by a syringe into the arteries, and at each dilatation an equal portion is received from the veins, which produces, at every pulsation, a change in the mass of the blood.

60. The heart contracts four thousand times in one hour; of course there passes through it four thousand ounces of blood in that time: but the whole mass of blood is equal only to 25lbs. therefore a quantity of blood, equal to the mass, passes through the heart fourteen times in one hour.

61. It is necessary that the blood should be brought successively into contact with the air: for this purpose the lungs are constructed.

62. The lungs consist of blood vessels and air-vessels, lying close together; and wherever there is a branch of the wind-pipe, there is a branch of the vein and artery: and the air-vessel is situated between the blood-vessels.

63. As soon as the blood is received by the heart from the veins, and before it is sent out again into the arteries, it is carried by the force of the contraction of the heart, by means of a supplementary artery, to the lungs, from which, when it has undergone the action of them, it is brought back by a large vein to the heart to be distributed again into the system.

64. There are four cavities: two called "ventricles," which send out the blood, one into the lungs, the other into the mass after it has returned from the lungs; two others, called "auricles," which receive the blood from the veins, one as it comes from the body, the other as it comes a second time through the lungs.

Corollary. Hence there are two *receiving* cavities and two *forcing* cavities. The *former*, by their contraction, unload the received blood into them. The *latter* in their turn compel the same blood into the mouths of the arteries. The wis-

dom of the Creator is in nothing seen more gloriously than in the heart. The complexity of its mechanism, and the delicacy of many of its parts, should seem to make it liable to perpetual derangement. Yet this wonderful machine goes night and day, for perhaps fourscore years, at the rate of a hundred thousand strokes every twenty-four hours.

65. The mechanism of the heart required the interposition of "valves:" one is placed between each auricle and its ventricle, to prevent the blood from flowing back into the auricle when the ventricle contracts. A valve is also fixed at the mouth of each of the great arteries, which take the blood from the heart.

Illustration. As long as the blood proceeds in its proper course, the membranes which compose the valve are pressed close to the side of the vessel, and occasion no impediment to the circulation; when the blood would regurgitate, they are raised from the side of the vessel, and, meeting in the middle of its cavity, shut up the channel. Can any one doubt of contrivance here; or is it possible to shut our eyes against the proof of it? Upon the play of the valves depends the life of the animal. They could not be formed by any action of the parts themselves Action and pressure are all against them. The blood has no tendency to produce such things; we must look therefore to the intending mind of the Creator for their origin and formation.

66. One use of the circulation of the blood is to distribute nourishment to the different parts of the body. Blood-vessels pervade the muscles, and penetrate the bones.

Illustration. Even into every tooth, we trace, through a small hole in the root, an artery to feed the bone, as well as a vein to bring back the spare blood from it, both which, with the addition of an accompanying nerve, form a thread only a little thicker than a horse hair. Thus the nourishment taken in at the mouth, being once mixed with the blood, is distributed to every part of the body.

67. The food gets into the blood by descend-

ing, after mastication, by the teeth, and digestion, in the stomach, into the intestines. Here it is in a state to yield the *chyle*, or a sort of milky substance, which is strained off by myriads of capillary tubes that open their orifices into every part of the intestines. These unite into larger branches that carry the chyle from all parts into a common reservoir, from which a duct or main pipe proceeds, climbing up the back part of the chest, and afterwards creeping along the gullet till it reach the neck. Here it meets and discharges itself into a large vein, by which, with the old blood, it is conveyed to the heart.

68. The length of the intestine, which, in the human subject, is six times that of the body, is intended to allow time and space for the extraction of the chyle from the digested aliment; so that what escapes the lacteals in one part, may be taken up by those of another.

69. The "peristaltic motion" is made up of contractions following one another like waves upon the surface of a fluid, which is effected by the joint action of longitudinal and spiral fibres. This action pushes forward the grosser part of the aliment, while the more subtile parts are squeezed into the narrow orifices of the lacteal veins.

70. The main pipe which carries the chyle from the reservoir to the blood being fixed in an almost upright position, is furnished with a succession of valves to check the ascending fluid when once it has passed them, from falling back.

71. The chyle enters the blood at a large vein in the neck, which is so situated as speedily to bring the mixture to the heart.

Observation. Who could have thought of a communication between the cavity of the intestines, and the left great vein in the neck? or that this communication should be the medium through which all nourishment is derived to the body?

72. The immediate agent in the process of digestion, is the "gastric juice," which is a real solvent, not of the nature of saliva, nor of bile, but distinct from both.

73. Digestion is not putrifaction: the gastric juice resist putrifaction, and will even restore putrid substances. It is not a fermentative process, nor digestion by heat, but a power and process *sui generis*.

Illustration. The most wonderful thing is its appropriation: its subserviency to the particular economy of each animal. The gastric juice of an owl, &c. will not touch grain. In poultry the trituration of the gizzard and the gastric juice, conspire in the work of digestion. The gastric juice will not dissolve the grain while it is whole. Here then is wanted, and here is found, a combination of mechanism and chemistry. In sheep the gastric fluid has no effect in digesting plaints unless they have been *previously masticated*. The gastric juice of the sheep and the ox makes no impression upon animal bodies:—in animals which feed on flesh, the gastric fluid only acts upon the *dead* substance: the living fibre, as of worms, insects, &c. suffers no injury. The coats of the human stomach, in a healthy state, are insensible to its presence; yet in cases of sudden death, it has been known to eat a hole through the bowel that contained it. How nice is this discrimination of action, yet how necessary!

74. The gall-bladder is the reservoir of a canal that lies adjacent to the lever, joining it by a duct of its own; by which means it is enabled to add its contents to, and increase the flow into, the duodenum.

75. The gall-bladder touches the exterior surface of the stomach, and is compressed by the

distention of that vessel, which forces out of the bag an extraordinary quantity of bile to meet the demand which the repletion of the stomach by food is about to occasion.

76. The gall-duct enters the duodenum obliquely. After it has pierced the first coat it runs some way between the two coats, before it opens into the cavity of the intestine. This structure resists regurgitation; and a similar contrivance is used in the insertion of the ureters in the bladder.

77. The saliva is manufactured by the parotid gland, which lies between the ear and the angle of the lower jaw, and to carry it into the mouth a pipe is laid which bores, for itself a hole through the middle of the cheek, by which it enters the mouth and discharges its fluid copiously.

78. There are two pipes that go down the throat, one leading into the stomach, the other to the lungs: the former for the conveyance of food, the latter for speech and the modulation of sound. To prevent the food from entering into the wind-pipe, the passage opens into the mouth like the upper part of a funnel: into the side of this, at the part that lies the lowest, enters the wind-pipe, with a lid or flap accurately fitted to the orifice. Over this lid the food passes, and then it is raised by a natural spring, to admit a free respiration of the air by the lungs.

79. The wind-pipe is made up of stout cartilaginous ringlets placed at small and equal distances from one another, the use of which is to keep the passage for the air constantly open, which they do mechanically.

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Illustration. The membrane that lines its inside is the most sensible and irritable of any one in the body. It rejects the touch of a crumb of bread, or drop of water, with a spasm that convulses the whole frame. yet left to itself and its proper office, the intromission of air, nothing can be so quiet. The whole wind-pipe, is a musical instrument: it can be sounded as a pipe or flute. A tuneful bird is a ventriloquist; the seat of the song is in the breast The lungs are to animal utterance, what the bellows are to the organ.

Observation. Animal bodies have been considered with regard to their bones, their muscles, and their vessels the wisdom of the creator is seen not so much in their separate, as in their collective, actions; in their mutual subserviency and dependence; and in their contributing together to one effect and one use. A man cannot lift his hand to his head without finding enough to convince him of the existence of a God: for first, a long, hard, strong, cylinder, is necessary to give the arm firmness and tension, but being inflexible in its substance it can only turn upon joints: secondly, there are joints for this purpose. one at the shoulder to raise the arm, another at the elbow to bend it: these are fed with a mucilage to make the parts slip easily upon one another, and they are held together by strong braces: then, thirdly, there are muscles and tendons for drawing the bones in the directions in which the joints allow them to move To put the whole into motion, a communication with the brain is necessary. by means of nerves. the existence of which is evident. because we can see the communicating threads, and can trace them to the brain, and if the thread be cut, the muscle becomes paralytic.

OF THE ANIMAL STRUCTURE, AS A MASS.

80. The animal body, considered in its collective capacity, is a cluster of contrivances; and exhibits properties that bear indubitable evidence of design, and of the accuracy in prosecuting the design.

Illustration. In a canary bird. weighing but a single ounce, we have instruments for eating. digesting. nourishment, breathing, generation, running, flying, seeing, hearing, and smelling; each appropriate, and each entirely different from the rest.

81. In proof of design, and accuracy in it, we observe the correspondency of the two sides of the same animal, which forms one of the difficulties of the statuary.

Illustration. The upper part of the face is composed of thirteen bones, six on each side, and the other in the middle: the lower part of the face is composed of six bones, three on each side, and the lower jaw in the centre. The exact resemblance of the eyes, is a property in animal bodies much to be admired. Of ten thousand eyes, it would be difficult to match one except with its own fellow: or to distribute them into suitable pairs, by any other selection than that which obtains.

82. Another surprising perfection of the animal mass is the *package*, by means of which several operations are going on at the same time; yet the case containing the machinery is rolled and jolted without any injury to the mechanism; the whole, therefore, must be firmly packed together.

Illustration. Examine the contents of the trunk of any large animal; the heart pumping at the centre at the rate of eighty strokes in a minute; one set of pipes carrying the stream away from it, another set bringing the fluid back to it again; the *lungs* performing their elaborate office distending and contracting their many thousand vesicles, by a reciprocation which cannot cease for a minute; the *stomach* exercising its powerful chemistry; the *bowels* propelling the changed aliment; collecting from it as it proceeds, and transmitting to the blood an incessant supply of prepared and assimilated nourishment: that blood pursuing its course; the liver, the kidneys, &c. drawing off from it their proper secretions.

83. The great art in packing, is to prevent one thing from hurting another: for this end, the head, chest, and abdomen, of an animal body, is provided with membranous partitions which keep the parts separate.

Illustration. The most curious and important provision is visible in the guts, which one would think were liable to injury by every jump, or fall. The danger is, however, admirably warded off. The intestinal canal, throughout its whole process, is knit to the edge of a broad fat membrane, called the mesentery, like the edging of a ruffle; and being four times as long as the mesentery itself, it is what a sempstress would call "*gathered on.*" The mesentery sustains the small vessels, arteries, veins, lymphaducts, and lacteals, which lead from, or to, almost every point of its coats and cavity. This membrane is itself strongly tied to the first three vertebræ of the loins.

84. Beauty is a property of animal forms, that is, the provision which is made to adapt their appearance to the perception of the animals with which it converses. The bones are covered, the bowels concealed, the roughness of the muscles smoothed and softened, and over the whole is drawn an integument which answers the purpose of concealment.

Observation. Could we view the mechanism of our bodies through the skin, it would excite our fears. Durst we make a single movement, if we saw our blood circulating, the tendons pulling, the lungs blowing, the humours filtrating, and all the assemblage of fibres, valves, &c. which sustain an existence so frail?

85. The faculty of standing in animal bodies, particularly in man, is a curious property: the gift consists in the faculty of perpetually shifting the centre of gravity, by a set of balancing actions, so as to keep the line of direction within its prescribed limits.

86. The balancing actions constitute in part strength; and are only in a small degree voluntary.

87. The bones in the feet, the alternation of the joints, the structure of the vertebræ, and the

tension of the sinews, conduce to the effect of "standing."

88. The wisdom and goodness of the Deity are apparent in what are denominated "interrupted analogies," which are certain deviations not to be accounted for without design.

89. All the bones are covered with a "periosteum," except the teeth, which are cased with enamel. Had the teeth been invested with a membrane so sensible as the periosteum, it would have subjected the animal to incessant pain.

90. The scarf-skin which clothes the rest of the body, does not extend to the extremities of the toes and nails.

91. All the great cavities of the body, except the skull, are covered with membranes. The importance of the brain made a solid case necessary, and such a case the hardness of the skull supplies.

COMPARATIVE ANATOMY.

92. In the general economy, there exists between all large terrestrial animals a close resemblance; the same cause, therefore, has been concerned in the origin: in smaller animals the same plan, though more obscure, is still evident.

93. The covering of animals is admirable. We have bristles, hair, wool, furs, feathers, quills, prickles, scales; yet we cannot change one animal's coat for another without changing it for the worse.

94. The coverings are in many instances intended for protection as well as warmth: the hu-

man animal is the only one naked, and the only one that can clothe itself; hence it is animal of all climates and seasons.

95. What art does for man, nature has done for those animals incapable of art: their clothing changes with their necessities.

Illustration. The fur of hares and rabbits, &c. is thickened by the approach of winter. In hot countries, the wool of animals passes into hair, while the hair in dogs of the polar regions, is turned into wool, or something very like it. The covering of birds unites the qualities of warmth, levity, and a small resistance to the air, while it affords beauty and ornament. Every *feather* is a mechanical wonder: in a quill we find strength and lightness; the upper part of the stem is a material used in no other class of animals, and in no other part of birds: tough, light, pliant, elastic. The pith, which feeds the feathers, is an animal substance, *sui generis*, neither bone, flesh, membrane, nor tendon.

96. The mouths of different animals exhibit great variety of structure, and are all adapted to their respective wants.

Examples. (1.) In the human species, as there are hands to convey the food to the mouth, the mouth is flat, and fitted only for *reception*; but the protecting jaws of dogs enable them to *snatch* and *seize* the objects of their pursuit.

(2.) In *birds*, this organ assumes a new character. The sharp edge and tempered point of the *sparrow's* bill, picks almost every kind of seed from its concealment in the plant, and breaks the coats to get at the kernel. The hooked beak of the hawk tribe separates the flesh from the bones of the animals which it feeds upon.

(3.) The *long* tapering bill of the snipe and woodcock, penetrates still deeper into moist earth, which is the bed in which the food of that species is lodged. This is exactly the instrument which the animal wanted. The similitude between the bills of birds and the mouths of quadrupeds, is near enough to shew the continuation of the same plan: it is remote enough to exclude the supposition of the difference being produced by action or use. Every thing about the animal mouth is mechanical; the teeth of fish have their points turned backwards, like the teeth of a card.

(4.) In many insects the mouth is converted into a pump, fitted at the end with a whimble or forceps, by which the insect first bores through the integuments of its prey, and then extracts the juices.

(5.) What is most extraordinary, one sort of mouth, as the occasion requires, is changed into another sort. The caterpillar could not live without teeth; in several species, the butterfly, formed from it, could not use them The old teeth, therefore, are cast off with the exuviæ of the grub; a new and totally different apparatus assumes their place in the fly.

97. There is a different structure in the gullet and intestines of animals, adapted to their different necessities.

98. Where the substance on which the animal feeds is of slow concoction, there the passage, the intestine, is more circuitous, that time and space may be allowed for the change and absorption which are necessary.

99. The wisdom of the Creator is evident in comparing the bones of different animals; in the bones of birds, strength and lightness are required; accordingly their cavities are large and empty, and the shell of a firmer texture than that of other bones.

100. Bones are hollow, because, with the same weight, the diameter will be greater in a hollow bone than in a solid one; and with the diameter the strength is increased.

101. Consummate wisdom is exhibted in the instruments of motion of animals, as in feet, wings, and fins: the elements in which the motion is to be performed are different; the action also differs: but the purpose is accomplished as successfully in one case as in the other.

102. The five senses of animals are common to most large animals; but the superior sagacity of

those who depend upon their nose for their livelihood is well known in its use, but not in the organization that produces it.

Illustration. The external ears of beasts of prey have their trumpet-part standing forwards, to seize the sounds which are before them, viz. of the animals which they pursue. The ears of animals of flight are turned backward, to give notice of the approach of their enemy behind. There appears also in the figure, and in some properties of the eye an appropriate relation to the wants of different animals. In horses, oxen, goats, sheep, the pupil is eliptical, the transverse axis being horizontal, by which structure the eye catches the rays which come from objects immediately in the front of the animal's face.

PROSPECTIVE CONTRIVANCES, RELATIONS AND COMPENSATIONS.

103. A certain proof of design, is the providing things before hand, which are not to be used till a considerable time afterwards: this implies a contemplation of the future, which belongs only to intelligence.

Illustration. (1) The human teeth afford an instance. They are formed within the gums, and there they stop; for in the early periods of infancy they would be inconvenient to the child and the nurse. By the time they are wanted, the teeth are ready In the case of human teeth, the prospective contrivance looks still further. A succession of crops is provided, and provided from the beginning; a second tier being originally formed beneath the first, which do not come into use till several years afterwards. (2.) In all viviparous animals, the milk of the female parent is evidently a prospective contrivance. At the moment the young enters the world, there is its maintenance ready for it Here we have a nutritious fluid unlike every other excretion of the body, in which nature remains unimitated; neither cookery nor chemistry have been able to make milk out of grass: we have also the organ for its reception and retention, an excretory duct; and the determination of the milk to the breast, at the particular

juncture when it is about to be wanted. These are all indications of design. (3.) The eye is of no use at the time when it is formed. It is an optical instrument made in a dungeon, constructed for the refraction of light, and perfect for its purpose before a ray of light has had access to it; geometrically adapted to the properties and actions of an element with which it has no communication. This is *providing* for the *future*; for a *future change*. (4.) The argument holds equally with respect to the *lungs*. Composed of air vessels, where there is no air—constructed for the alternate admission and expulsion of an elastic fluid—where no such fluid exists. This great organ lies collapsed, but in order, and in readiness for action as soon as the occasion requires its service: this proves that the case was expected to occur in which this use might be experienced, but expectation is the proper act of intelligence.

104. When several parts contribute to one effect, the fitness of the parts for producing the effect is called "relation;" which carries with it decisive evidence of understanding, intention, and art. The animal economy is full of these relations.

Examples. (1.) The powers which act on the food may be compared to the process of a manufactory. In men and quadrupeds, the aliment is first broken and and bruised by the mechanical instruments of mastication; it is then carried by a pipe into the stomach, where it undergoes a great chemical action, which is called digestion: when it is digested, it is delivered through an orifice, which opens and shuts, as there is occasion, into the first intestine; there it is further dissolved and separated; some of the parts are carried off, and others enter into circulation, and go to the nourishment of the body. (2.) The relation of the kidneys to the bladder, and of the ureters to both, is as manifest as it is among the different vessels employed in a distillery, or in the communications between them. (3.) The eyes are so placed as to look in the direction in which the legs move and the hands work It might have happened differently, if it had been left to chance. (4.) The teats of animals bear a relation to the mouth of the suckling progeny; particularly to the lips and tongue. (5.) In the *Swan*; the web foot, the spoon bill, the long neck, the thick down, the grammnivorous stomach, bear all a relation

to one another, as they all concur in one design—that of supplying the wants of an aquatic fowl, floating upon the surface of shallow pools of water, and seeking its food at the bottom.

105. When the defects of one part, or of one organ, are supplied by the structure of another part, or of another organ, it is called "compensation."

Examples. (1.) The short unbending neck of the elephant is compensated by the length and inflexibility of his proboscis.

(2.) The *hook* in the wing of a bat is a compensating contrivance. By this it attaches itself to the sides of buildings, &c. where it remains suspended: it takes its flight from this position; which operations compensate for the decrepitude of its legs and feet. Without her hook, the bat would be the most helpless of all animals. She can neither run, nor raise herself from the ground.

(3.) The *crane* kind are to live and seek their food among the waters; yet they have no web feet, and are incapable of swimming. To make up this deficiency, they are furnished with long legs for wading, and long bills for groping.

(4.) The *spider's* web is a compensating contrivance. She lives upon flies without wings to pursue them.

(5.) In many species of insects the eye is fixed; but then it is often a sort of multiplying glass, with a lens looking in every direction, and catching every object: hence the field of vision is as ample in that as in the eye of other animals. In other cases the compensation is effected by the number and position of the eyes themselves.

(6.) In most animals, the intestinal canal is many times longer than the animal itself: in the sea-fox it is straight from one end to the other; but then it has a winding cork-screw spiral passage, through which the food, by a long route, is conducted to its exit.

(7.) The works of the Deity are known by expedients. A *snail* without wings, feet, or thread, climbs up the stalks of plants by the aid of a viscid humour discharged from her skin. A *muscle*, which seems to lie at the mercy of every wave, has the power of spinning strong tendinous threads, by which she moors her shell to the rocks and timbers. A *cockle*, by means of its stiff tongue, works for itself a shelter in the sand. The shell of a *lobster*, to allow for its increase of size, at certain seasons grows soft, the animal swells its body, the seams open, and she casts it off altogether.

RELATIONS OF ANIMATED BODIES TO INANIMATE NATURE.

106. The wings of birds bear a relation to air, and the fins of fishes to water. The instruments of motion are adapted to the properties of the medium in which the motion is to be performed.

107. The structure of the ear depends, for its use, on the specific nature of the fluid with which it is surrounded.

108. The organs of the voice and respiration are indebted, for the success of their operation to the qualities of the air in which the animal is immersed. Change the fluid, and the organ cannot act: change the organ, and the properties of the fluid will be useless.

109. The eye is adapted to light, but they have no connection in their original. The sun might shine for ever without producing the sense of sight, nor does the eye generate or emit light.

110. Throughout the universe there is a wonderful proportioning of one thing to another; the size of the human animal, when considered with respect to others, or to the plants that grow about him, is such as convenience would have pointed out.

Illustration. A giant or a pigmy could not have milked cows, or mowed grass. A pigmy would have been lost among rushes or standing corn, or carried off by birds of prey.

111. The earth, and air, and sea, are perfectly adapted to their various inhabitants. They differ essentially from one another, yet the one accords with its inhabitants as exactly as the others.

112. The relation of sleep to night appears to have been expressly intended; for the animal frame requires sleep, and night brings with it silence, and a cessation of activity.

Illustration. Night is not made for man only: inferior natures taste its solace, and expect its return with greater exactness than he does. The change of day and night applies immediately to our sensations; but its cause is to be found in the great motions that are passing in the heavens. While the earth turns on her axle, she ministers to the alternate necessities of animals dwelling upon the surface.

113. The constitution of animals susceptible of torpor bears a relation to winter, like that which sleep bears to night.

OF INSTINCTS.

114. An instinct is a propensity prior to experience, and independently of instruction.

115. By instinct the sexes of animals seek each other: animals cherish their offspring; the young quadruped is directed to the teat of its dam; birds build their nests, and brood with so much patience upon their eggs; insects deposit their eggs in situations in which the young, when hatched, find appropriate food.

Illustration. Insects deposit their eggs in the precise substance, from which not the butterfly herself, but the caterpillar that is to issue from her egg, draws its appropriate food. The

butterfly cannot taste the cabbage, yet in that she studiously lays her eggs. Among many other kinds, there are the *willow* caterpillar, and the *cabbage* caterpillar; but we never find upon a willow, the caterpillar that eats the cabbage, nor the converse. This choice cannot proceed from instruction. She had no teacher in her caterpillar state. There is no opportunity either for instruction or imitation. The parent race is gone before the new brood is hatched.

116. It is instinct that carries the salmon, and some other fish, out of the sea into rivers, for the purpose of shedding their spawn in fresh water.

Illustration. The salmon suffers no surmountable obstacle to oppose her progress up the stream of fresh rivers; there she sheds her spawn and quits it, and the issue of her body she never after recognizes in any shape whatever. Where is there a motive for her efforts and perseverance? The violet *crab* of Jamaica performs a fatiguing march of some months continuance from the mountain to the sea side when she casts her spawn into the sea, and sets out upon her return home.

117. The adaptation of resourses may look like the effect of art and consideration rather than of instinct; but the propensity is instinctive.

Illustration. The wood-pecker in Europe is said to deposit her eggs in cavities which she scoops from the trunks of trees, where they lie concealed from the *eye of man*: but in parts of Guinea and the Brazils, which man seldom frequents, the same bird hangs her nest to the twigs of tall trees, to keep them out of the reach of *monkeys* and *snakes*, in each situation she provides against a danger which she has most occasion to apprehend.

118. Instincts cannot be resolved into sensations: they depend on prospective design, which must exist somewhere, which do not exist in the animal, and must be traced to the Creator.

Illustration. Observe the conduct of animals to their young: how will they caress them; put food into their mouths, and teach them to help themselves: they perform the part of nurses deputed by the sovereign of the world, to assist such helpless creatures. How much does *instinct* cost an animal

how much does a bird give up by setting upon her nest? One can never see a bird in that situation, without recognizing an invisible hand detaining the contented prisoner from her fields and groves, for a purpose the most important and beneficial.

119. The pairing of birds and the non-pairing of beasts shows that the conjugal instinct is modified with reference to utility.

Illustration. In quadrupeds, the male parent contributes nothing to the sustentation of the young: in the winged race, the young bird is supplied by an importation of food, which requires the industry of both parents. Hence the reason for the *vagrant* instinct of the quadruped, and for the faithful love of the feathered mate.

OF INSECTS.

120. There are many contrivances in the bodies of insects, which are evidences of a designing mind.

121. The true wing of the beetle is a fine transparent membrane, finer than gauze, which is protected by a strong case. When the animal is at rest, the gauze-wings lie folded up under this shield; but when he prepares for flying, he raises his integument, and spreads out his thin membrane to the air.

Observation. What a tissue of muscular tendons must run in various directions, along this fine surface to enable the animal either to gather it up into a certain precise form, or to expand again the fold.

122. The awl or borer, fixed at the tails of various species of flies, is a mechanical contrivance: with this they pierce plants, wood, the flesh of animals, &c. in order to lay their eggs in the hole.

123. The stings of insects are not unlike the piercer: that of a bee will pierce through a leathern glove; it penetrates the human flesh more readily than the finest point of a needle.

Observation. The action of the sting affords an example of the union of chemistry and mechanism: of chemistry, in respect to the venom that produces such violent effects, and which is itself produced from honey; of mechanism, as the sting is a compound instrument. The visible sting is only a sheath; in this there are two minute orifices, from which in the act of stinging are launched two fine rays, and through these the poison is infused into the structure made by the exterior sting. This machinery would have been useless if the supply of poison had not been furnished by the chemical process carried on in the insect's body; the poison would have been ineffectual had there been no awl to bore the hole, or syringe to inject it.

123. The proboscis with which many insects are endowed, is a tube attached to the head of the animal: in the bee it is composed of two pieces connected by a joint, to fold up when not wanted: in some species of the butterfly it coils up like a watch-spring; in the bee it serves as a mouth to collect its food from the bottom of flowers.

124. The metamorphosis of insects from grubs into moths and flies, is a wonderful process. A hairy caterpillar is transformed into a butterfly. Here are four beautiful wings where there were none before; a tubular proboscis in the place of a mouth, with jaws and teeth; six long legs, instead of fourteen feet.

Theory. Perhaps in the grub there exist at the same time three animals, one within another, all nourished by the same digestion, and by a communicating circulation; but in different stages of maturity. Then the outermost animal, besides its own proper character, serves as an integument to the other two, being farthest advanced, dies, and drops off first. The second, the chrysalis, then offers itself to observation; and, in its turn, dies, and makes way for the appearance of the fly or moth. If this be the true theory, we have organization *three deep*; yet a vascular system which supplies nutrition, growth, and life, to all of them together.

125. Almost all insects are oviparous: butter-

flies, &c. are locked up in eggs during the winter, and kept in security by various devices, which principally depend on the physical resources of the animal.

126. The organization in the abdomen of the silk-worm and spider, by which they form their thread, is as mechanical as a wire drawer's mill.

Illustration. In the body of the silk-worm are two bags, which wind round the intestines, and when drawn out are ten inches in length, though the animal be only two. Within these bags is collected a glue, and communicating with them are two outlets, perforated like a grater, with a number of small holes. The glue being passed through these minute apertures, forms hairs almost imperceptible in fineness, and these hairs, when joined, compose the silk which we wind off from the cone, in which the silk-worm has wrapped itself up; in the spider the web is formed from this thread.

127. Wisdom is observable in the relation which subsists between the wax and the honey, in the comb of bees. Fermentation is prevented by distributing the honey in small cells.

Illustration. When honey is separated from the comb, and put into jars, it ferments with less heat than is found in the hive. What could the bee do with honey without wax, or how could she store it up for the winter? The two substances together are of the greatest use, and without each other, of scarcely any. The bee *finds* the honey, but *makes* the wax. The former is merely collected, whereas the latter is a ductile tenacious paste, made out of dry powder, by a digestive process in the body of the bee.

128. The bee has two distinct functions: (1.) With respect to the wax, the power of loading the farina of flowers upon its thighs: and (2.) A digestive faculty, which converts the loose powder into a stiff substance. The sting of the bee is necessary for the protection of a treasure which invites so many robbers.

129. The light of the "glow-worm" may be

referred to the chemistry of nature; it is phosphoric, and its use is to attract the male insect, which is a very different creature from the female.

Illustration. The glow worm is a female caterpillar; the male is a fly, dissimilar in appearance, habits, and manners. The caterpillar cannot meet her companion in the air: the winged rover disdains the ground. They might never be brought together, did not this radiant torch direct the volatile mate to his sedentary female. Here the resources of art are anticipated. Phosphoric matches supply the place of lighted tapers: a similar device is seen in the body of the glow-worm.

130. Attempts have been made to drive on vessels, by throwing out a stream of water from their stern: the larva or the dragon fly swims forward by ejecting water from its tail.

131. An invention similar to that of "air-balloons," is employed by the gossamir-spider, which floats in the air by means of the thread which it spins from its bowels. The spider, which is specifically heavier than air, weaves a substance to support itself, that is specifically lighter.

132. The shells of snails are a surprising contrivance in the works of nature. Other animals have their proper retreats; but the snail carries these about him. He travels with his tent, which is impervious to moisture and air.

Illustration. The young snail comes out of its egg with a shell upon its back; and the gradual enlargement which the shell receives is derived from the slime excreted by the animal's skin. The aptness of this excretion to the purpose, must be referred to no cause but to express design, not on the part of the animal; for though it might build the house, it could not have supplied the material.

133. The extraordinary properties of the shells of shell-fish are their great strength; and their congealing under water into a cretaceous substance.

134. What contrivance so simple and clear as the insertion at the back of bivalves, oysters for instance, of a tough tendinous substance, that becomes at once the ligament which binds the two shells together, and the hinge upon which they open and shut?

135. The coat of mail is an imitation of a lobster's shell: the same end is answered by both; of course both must be referred to design.

Observation. We can rarely imitate nature so well as in this instance: our materials and workmanship are equally deficient; springs and wires, and cork and leather, produce miserable substitutes for an arm or a hand.

136. There is a great and almost inconceivable variety in the insect tribes: and in these a multitude of ways in which the same operation is performed.

Example. (1.) In the act of breathing, besides lungs, gills, and breathing-holes, the nymphæ of gnats have an apparatus to raise their backs to the top of the water, and so take breath; the hydro-cantheri do the same by thrusting their tails out of the water.

(2.) In the article of natural clothing, the skins of animals are invested with scales, hair, feathers, mucus, froth, or itself turned into a shell or crust.

(3.) With regard to weapons of offence and defence, there are teeth, talons, horns, stings, prickles, with the power of giving electric shocks.

(4.) There is also a corresponding variety of animal appetites, the wisdom of which is apparent; for did all animals covet the same element, or food, how much fewer could be accommodated than at present live in plenty. What one nature rejects with disdain, another greedily delights in.

OF PLANTS.

137. A designing hand is evident in the mechanism of plants: in their structure; in the perfecting the seed: and in its preservation till it is perfected.

138. What is called the *sleep* of plants, is the leaves or petals disposing themselves in such a manner as to shelter the young stem, buds, or fruit; and they turn up, or fall down, according as this purpose renders either change of position requisite.

Examples. Instances may be found in the stalks of corn, in water plants, and in the papilionaceous tribe.

(1.) The blossoms of a pea-field turn their backs to the wind, if the gale is strong enough to injure their delicate parts.

(2.) The head of the poppy hangs down while it is growing, and in that position it is impenetrable to the rain; but when it has acquired its size the stalk erects itself, for the purpose of presenting the flower to the sun's rays. If the stem were bent by the weight of the head, it could not straighten itself when the head is the heaviest.

139. Trees, natives of colder climates, (as the horse chesnut and ash) produce the embryos of the leaves and flowers in one year, and bring them to perfection the following; there is a winter to be got over.

Illustration. To withstand the cold, the tender embryos are wrapped up with a compactness which no art can imitate; in this state they compose what we call the bud. The bud is enclosed in scales, which are formed from the remains of past leaves, and the rudiments of future ones. In the coldest climates a third preservative is added, by the bud having a coat of gum or resin which resists the strongest colds. On the approach of warm weather, this gum is softened, and ceases to be a hindrance to the expansion of the leaves and flowers.

140. The seeds are packed up in a capsule, a vessel composed of coats which are strong and tough: from this vessel projects a tube, through which the farina is admitted to the seed.

141. In flowers that are erect, the pistil is shorter than the stamina, and the pollen is catched in its descent by the head of the pistil. In flowers that hang down, the pistil is longer instead of shorter, that its summit may receive the pollen as it drops to the ground.

142. The impregnation being completed, the other parts of the flower fade and drop off, while the gravid seed-vessel increases in bulk, assuming different forms but all evidently conducing to the security of the seed.

143. If the seeds of plants were more strongly guarded than they are, their greater security would interfere with other uses.

Examples. (1.) Many species of animals would suffer, and perish, if they could not attain access to them.

(2.) The plant would overrun the soil, or the seed be wasted for want of room to sow itself. It is sometimes as necessary to destroy particular species of plants, as it is at other times to encourage their growth.

Observation. The provisions for the preservation of seeds appear to be directed chiefly against the inconstancy of the elements, or the sweeping destruction of inclement seasons.

144. The seeds being perfected and ripe, the next care is to disperse them: the pericarpium opens to let them out, and the opening is according to a certain rule in each plant.

Examples. (1.) In some cases the explosion of the seed-vessel is attended with an elastic jerk, and it casts its seed to a distance.

(7.) Some seeds, as those of the Dandelion, are endowed with what are called wings, by which they float in the air, and are carried far from the spot in which they were perfected.

145. The constitution of seeds is more admirable even than either their preservation or their dispersion. Provision is made in the body of the seed for the safety of the germ, and for the temporary support of the future plant. The sprout, as folded up in the seed, is delicate and brittle beyond any other substance, but is is fenced in and protected on all sides. Many will resist decay a number of years.

146. There is a close and evident analogy between the seeds of plants, and the eggs of animals. In the egg, the residence of the living principle forms a very minute part of the contents.

Illustration. The white and the white only, is expended in the formation of the chicken; the yolk is wrapped up in the abdomen of the young bird when it quits the shell, and serves for nourishment till it has learnt to pick its own food. This resembles the first nutrition of a plant. In the plant as well as in the animal, the structure has every character of contrivance belonging to it: in both it breaks the transition from prepared to unprepared aliment; in both it is prospective and compensatory.

147. With respect to the germination of plants, when a grain of corn is cast into the ground, from one end issues a green sprout, from the other a number of white fibrous threads.

Observation. How can this be explained? Why not fibrous threads or sprouts from both ends? To what is the difference to be referred but to design; to the uses which the parts are intended to serve? The sprout struggles into the air, and becomes the plant; the fibres shoot into the earth, and col-

lect nourishment from the soil for its support. The parts issuing from the seed take their respective directions, into whatever position the seed happens to be cast; which is of the utmost importance; for the toil of the husbandman would be in vain, if the event after all depended upon the position in which the scattered seed was sown. Not one in a hundred would fall in a right direction.

148. In climbing plants, from each joint issue two shoots; one bearing the flower and fruit, the other drawn into a spiral tendril, that twists round any thing which lies within its reach.

Observation. As fructification and support were to be provided for, what means could be devised more effectual or more mechanical? Without a view to this double purpose, why should shoots of such different forms spring from the same joint? It never happens so in robust plants or trees.

Examples. (1.) Why does the pea put forth tendrils, the bean none; because the stalk of the pea cannot support itself; the stalk of the bean can. The clasps in the pea tribe never make their appearance till they are wanted, till the plant has grown so high as to stand in need of support.

(2.) The hollow stems of grasses and canes, are, at certain distances, set with joints, which are not found in the trunks of trees, nor in the solid stalks of plants: they strengthen the stem, which, by its length and hollowness, would otherwise be liable to break or bend.

149. Grasses are said to be Nature's care; with these she clothes the earth, and sustains its inhabitants; and they have a wonderful disposition to spread. They thrive under treatment by which other plants are destroyed.

Illustration. The more their leaves are consumed, the more their roots increase. In situations where the summer heats are not sufficient to ripen the seeds, grasses abound which are *viviparous*, and propagate without seed. Herbivorous animals attach themselves to the leaves of grasses, and if they have liberty of range, leave untouched the stems which support the flowers.

150. There is a singular instance of "compen-

sation" in the misletoe; it will not take root in the earth, but the seeds will stick to the bark of almost any tree, and the roots springing from these seeds, insinuate their fibres into the woody substance, and a plant is produced.

151. The blossom of the meadow-saffron rises out of the ground in the close of the year without sheath, fence, calyx, or even leaf to protect it; but as a compensation the seed-vessel is several inches beneath the ground within a bulbous root. The tube of the flower extends to the root.

Illustration. The plant blossoms when there is no time to ripen the seed by the sun. Providence has therefore contrived its structure so that this important office may be performed at a depth in the earth out of the reach of the frost. The germ grows up in the spring upon a fruit-stalk accompanied with leaves. The seeds now have the benefit of summer, and are sown on the surface. The plant produces its flowers in September, its leaves and fruit in the following spring.

OF THE ELEMENTS.

152. The *air* supplies the lungs, supports fire, conveys sound, reflects light, diffuses smell, causes rain, wafts vessels along the ocean, and bears up birds.

Illustration. (1.) With respect to the reflection of light: if I had the power of seeing only by means of rays coming directly from the sun, whenever I turned my back upon that luminary I should be in darkness. The world can only be illuminated by the light of the sun, being from all sides, and on every direction, reflected to the eye by particles as widely diffused as those of the air.

(2.) Another general quality of the atmosphere is the power of evaporating fluids. In the sea, water and salt are mixed, yet the atmosphere raises the water, and leaves the salt.

By evaporation, water is carried up into the air; by the converse, it falls upon the earth, not in rushing columns, but in moderate drops.

(3.) By respiration, flame, and putrefaction, air is rendered unfit for the support of animal life; by the operation of these principles, the air would soon be deprived of its putrity, if there were no restoring causes. Of these *vegetation* is one. A sprig of mint will purify a small portion of foul air. Here is a constant circulation of benefits maintained between the two great provinces of organized nature. The plant purifies what the animal had poisoned; in return, the contaminated air is more than ordinarily nutritious to the plant. *Agitation with water*, is another of these restoratives. The foulest air shaken in a bottle with water, recovers a great degree of its purity. Here then we see the salutary effects of *storms* and *tempests*.

153. *Water* maintains its own inhabitants; is the universal nourisher of plants; and through them, of terrestrial animals: it is the basis of their juices and fluids; it dilutes their food, quenches thirst, floats heavy burdens.

Illustration. (1.) The *purity* of water claims our admiration. Had the sea been filled, or the rivers flowed, with milk or wine, fish, constituted as they are, must have died; plants would have withered; the animals that feed upon plants must have perished. Its insipidity, though a negative quality, renders it the best of all *menstrua*. Having no taste of its own, it becomes the pure vehicle of every other. Had there been any taste in water, it would have infected every thing we eat and drink with an unfortunate repetition of the same flavour.

(2.) Observe the *round* which it travels. From the sea are exhaled vapours which form the clouds; these descend in showers, which supply springs; these again become rivers, which feed the ocean: so that there is an incessant circulation of the same fluid, and probably not a single drop more or less now than there was at the creation.

154. Fire warms, dissolves, and gives light: it promotes vegetation, sustains life, and may be a necessary support of both.

Illustration. (1.) Without heat all fluids would be frozen; the ocean would be a quarry of ice. Thus the elements bear a relation to each other. Water could not perform its office to the earth without air, nor exist as water without fire.

(2.) Light travels at the rate of twelve millions of miles in a minute; if therefore its particles were not proportionably minute, it would batter the hardest bodies to atoms. The density of the sun's rays at the earth is such, that the number collected upon a burning glass, an inch only in diameter, is sufficient, when concentrated, to set wood on fire. By the present composition of light, we have that variety of colours which is of infinite use to us for distinguishing of objects: which adds to the beauty of the earth, and augments the stock of our innocent pleasures.

OF THE PERSONALITY AND NATURAL ATTRIBUTES OF THE DEITY.

155. Contrivance and beneficial design prove the personality of the Deity, as distinguished from "nature," or "principle."

Illustration. (1.) That which can contrive and design, must be a person; for these imply consciousness and thought: they require a centre in which perceptions unite, and from which volitions flow; this is mind. The acts of a mind prove the existence of a mind, and in whatever a mind resides must be a person. But we must not limit the properties of the mind to any corporeal form, or to any circumscribed space. (2.) The Deity is the object of none of our senses; but animal senses are very limited: some animals seem to have but one or two senses, the touch and taste; but should an animal conclude against the existence of odours, sounds and colours? Nor should man argue against the existence of more senses than he himself enjoys; for the conclusion of the one-sensed animal, and that of the five-sensed animal, stand upon the same authority. (3.) The great *energies* of nature are known only by their effects. The substances which produce them, are as much concealed from our senses as the divine essence. *Gravitation*, though constantly acting, depends upon something which is no object of sense to us. Is it then to be wondered at, that it should, in some measure, be the same with the divine nature. (4.) Whatever includes marks of contrivance

carries us to something beyond itself, to a contriver prior to, and out of, itself. No animal can have contrived its own limbs and senses: that supposition involves all the absurdity of self-creation; of acting without existing. Hence the universe cannot be the Deity; the contrivance perceived in it proves that to be impossible. Nothing contrived can be eternal, because the contriver must have existed before the contrivance. Wherever we see marks of contrivance, we are led for its cause to an *intelligent* author. This transition of the understanding is founded upon uniform experience. In this cause we therefore rest; and in this common sense of mankind has, in fact, rested, because it agrees with their experience. In like manner we conclude, that the works of nature proceed from intelligence and design, because they resemble what intelligence and design are constantly producing, and what nothing else ever did produce.

156. The "laws of nature" pre-suppose an agent; they imply a power: without this agent, this power, the laws could do nothing, and are nothing.

157. Mechanism is not a power, and can do nothing.

Example. A watch, however well contrived, cannot go without a weight or spring, i. e. without a force independent of, and ulterior to, its mechanism. One spring at the centre may be the cause of an hundred different movements, but there must be a spring. When we see a watch, even standing still, we have a proof of contrivance; if we examine the works, we are more fully convinced of it; but when we see it going, we see proof of a power and energy as well as of mechanism.

158. A watch in motion proves that thought, contrivance, and design, have been employed in its formation: that it had a contriver; and that there is a force or power acting upon it at the present time. It is the same in nature; we trace mechanism which proves contrivance; but leav-

ing active nature, proves the exertion of a power at the centre.

159. The power of organized bodies of producing their like, is sometimes called a principle: it is not a principle, but a process, that requires a designing intelligent creator.

Illustration. We might as well call the casting of metals, or spinning and weaving, *principles*, and then refer the texture and fabric of the cloths to these principles, and dispense with the necessity of the contrivance on the part of the artist. In what sense then do animals produce their *like?* A butterfly produces a caterpillar; and after a progress through different stages of life and action, it arrives at last at the form of the parent animal. But all this is *process*, not principle; and it proves that the property of animated bodies producing their like, belongs to them as the effect of economy, wisdom, and design.

160. In every difficulty we must resort to a Deity: the marks of design are too strong to be got over. Design must have had a designer; that designer must be a person; that person is God.

161. It is a sublime conclusion that there is a God at the head of creation: yet the contemplation of such a being overwhelms the faculties, and the mind is apt to seek relief in sensible objects: hence the ancient propensity to idol worship.

162. False religions fall in with human propensities: true religion resists them.

163. Revelation introduces the Deity to human apprehension by representing him exclusively under the relation which he stands in to ourselves.

164. We ascribe power to the Deity under the name of "Omnipotence;" the inference

being, that a power which could create such a world as this, must be beyond all comparison greater than any, which we experience in ourselves, and to which we can assign no limits of space or duration.

165. The "omniscience of the Creator is deducible from his nature: where he acts he is, and where he is, he perceives. The wisdom of the Deity, as testified in the works of creation, surpasses all idea that we have of wisdom drawn from the operations of intelligent beings, and cannot, with respect to us, be distinguished from infinite.

166. The divine "omnipresence" stands upon this foundation: in every part of the universe with which we are acquainted, we perceive the exertion of a power which we believe proceeds from the Deity; now an agency so general may be regarded as universal, and the being from whom that power is derived may be taken to be omnipresent.

167. "Eternity," supposes a present existence, and is a negation of a beginning and end of existence. As applied to the Deity, it is admitted by all who acknowledge a Deity.

Illustration. There never was a time when nothing existed, because, that condition must have continued. The *blank* must have remained; nothing could ever have existed. We have however no concern with duration, prior to that of the visible world: it is sufficient for us to know, that the contriver necessarily existed before the contrivance.

168. "Self existence," is the negation of a preceding cause; as of a creator. "Necessary existence," means demonstrable existence.

169. "Spirituality," expresses an idea made up of a negative part, and of a positive part. The former consists in the exclusion of some known properties of matter; the latter comprises perception, thought, will, power, and action.

OF THE UNITY AND THE GOODNESS OF THE DEITY.

170. The unity of the Deity is proved from the uniformity of plan observable in the universe.

Examples. (1.) One principle of *gravitation* causes a stone to drop towards the earth, and the moon to wheel round it. One law of attraction carries all the planets about the sun. (2.) New countries are continually discovered, but the old laws of nature are always found in them; new plants or animals, but always in company with plants and animals which we already know, and always possessing many of the same general properties. The same order of things attends us wherever we go. One atmosphere invests all parts of the globe; one sun illuminates; one moon exerts its specific attraction upon all parts. (3.) Of all large terrestrial animals the structure is alike: their senses nearly the same; their natural functions and passions also nearly the same. Digestion, nutrition, circulation, secretion, go on in a similar manner in all. (4.) Water and earth are connected by a species of animals that inhabits both; and also by a large tribe of aquatic animals, which closely resemble the terrestrial in their internal structure, viz. the cetaceous tribe, which have hot blood, respiring lungs, bowels, &c. like those of land animals. This similitude surely bespeaks the same creation and the same creator.

171. The arguments for the divine unity goes no farther than to an unity of counsel: there are no arguments to exclude the ministry of subordinate agents. But if there be such, they act under a presiding will; because they act according

to certain general restrictions, and by certain common rules.

172. The goodness of the Deity is evident, if we consider that in a vast plurality of instances in which contrivance is perceived, the design is beneficial.

Illustration (1.) No productions of nature display contrivance so manifestly as the parts of animals which are subservient to the use of the animal. From the limbs and senses of animals we infer that the world was made with a benevolent design. (2.) Nor is the design abortive: it is a happy world. The air, the earth, the water, teem with delighted existence. In a spring noon, or a summer evening, wherever I turn my eyes, myriads of happy beings crowd upon my view. Swarms of new-born *flies* are trying their pinions in the air. A *bee*, amongst flowers in the spring, is one of the most cheerful objects that can be looked upon. (3.) The whole winged insect tribe are equally intent upon their proper employments, and perhaps equally gratified by the offices assigned to them. (4.) The *young* of all animals appear to receive pleasure from the exercise of their limbs and bodily faculties: a child, without knowing any thing of the use of language, is in a high degree delighted with being able to speak; nor is it less pleasing at its first successful attempts to walk. (5.) To novelty, to acuteness of sensation, to hope, to ardour of pursuit, succeeds what is, in no inconsiderable degree, an equivalent for them all—"perception of ease:" the difference between the young and the old; the former are not happy but when enjoying pleasure; the old are happy when free from pain. (6.) In every moment of time how many millions of animals are eating their food, pursuing their pleasures, taking their pastimes; in each individual how many things must go right for it to be at ease; yet how large a proportion out of every species are so every assignable instant.

173. The goodness of the Deity is also evident in this, that he has superadded pleasure to the animal sensations beyond what was necessary for any other purpose, or when the purpose might have been effected by the operation of pain.

Illustration. In our own species, the prepollency of good over evil, is evinced by the very notice which calamities excite. What enquiries does the sickness of our friends produce! what conversation their misfortunes! This shews that the common course of things is in favour of happiness; that happiness is the rule—misery the exception. One great cause of our insensibility to the goodness of the Creator is the very extensiveness of his bounty. We prize but little those things that we only share with the rest of our species: yet these are the blessings of Providence. Nightly rest, and daily bread, the ordinary use of our limbs and faculties, admit of no comparison with any other: yet these we are apt to leave out of the enumeration. They raise no sentiment, they excite no gratitude. Herein is judgment perverted by selfishness.

174. When we cannot resolve all appearances into benevolence of design, we should make the few give place to the many, the little to the great; and form a judgment from the preponderancy.

Observation. When God created the human species, either he wished their happiness or their misery, or he was indifferent about either. Had he wished our misery, he might have made sure of his purpose, by forming our senses to be so many sores and pains to us, as they are now instruments of gratification: if he had been indifferent about our happiness or misery, we must impute what we enjoy to our good fortune. But these cannot be attributed to accident; therefore it follows, that God willed the happiness of the human species.

175. Contrivance proves design; and the tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances, which are directed to beneficial purposes.

Illustration. Evil exists, but not as the object of contrivance. Teeth are contrived to eat, not to ache. Their aching is incidental to the contrivance, perhaps inseparable from it, but not the object of it. The sickle is not made to cut the

reaper's hand, though this mischief often happens. We never discover a train of contrivances to bring about an evil purpose.

176. That the Deity has added pleasure to animal sensations beyond what was necessary for any other purpose, or when the purpose might have been effected by the operation of pain, may be rendered clear from

Examples (1.) Assuming the necessity of food for the support of animal life, it is requisite that the animal be provided with organs, fitted for procuring, receiving, and digesting it, and impelled by its sensations to exert its organs: but the pain of hunger would do all this. Why add pleasure to the act of eating? why a new and appropriate sense for the perception of the pleasure? This can be resolved into nothing but the pure benevolence of the Creator. Eating is necessary. (2.) The necessary purposes of hearing might have been answered without harmony; of smell, without fragrance; of vision, without beauty. There are two felicities: for the sense being formed, the objects applied to it might not have suited it: the objects being fixed, the sense might not have agreed with them. A coincidence is required which no accident can account for.

Observations. There are only three possible suppositions upon the subject. (1.) That the sense, by its original constitution, was made to suit the object: (2.) That the object was made to suit the sense: (3.) That the sense is so constituted as to be able either universally, or within certain limits, to render every object pleasant. Whichever of these suppositions we adopt, the effect evinces, on the part of the Deity, a studious benevolence.

177. There are many internal sensations of the most agreeable kind that are not referable to any of the senses.

Observation. All secretion is perhaps pleasurable: and that complacency, which, in health, we derive from health itself is the effect of our secretions going on well within us. If this be true, to what can it be assigned except to the will of the Creator? We can give no account of our pleasures in the simple and original perception. A sportsman cannot tell in

what the sport consists. If trifles engage us and make us happy, we ought to reflect on the goodness of God towards his sensitive creation. Our attachment to *property* is more than the mere dictate of reason, or the effect of association. Property communicates a charm to whatever is the object of it. It is the first of our abstract ideas; it cleaves to us the closest and the longest. It endears to the child its plaything, to the peasant his cottage, to the landholder his estate. It supplies the place of prospect and scenery. Instead of coveting the beauty of distant situations, it teaches every man to find it in his own.

178. The best solution of the origin of evil arises from the consideration of general rules; because, important advantages may accrue from the order of nature, proceeding according to general laws; but general laws often cross each other; and from these crossings particular inconveniences will arise, some of which take place in the works of nature.

179. The general laws with which we are acquainted, are directed to beneficial ends; and we may infer that cases of apparent evil for which we can suggest no particular reason, are nevertheless, on the whole, right.

180. "Bodily pain" is seldom the object of contrivance; but when it is, it rests ultimately in good.

Illustration. Pain being annexed to the means of destruction, is a salutary provision; it teaches vigilance and caution, the want of which is known to the inhabitants of cold countries by the example of frost-bitten limbs.

181. Pain is not without its alleviations. Its pauses and intermissions become positive pleasures: these may be dearly bought; still they are to be set against the price.

182. Few bodily diseases are fatal; most of

them cease, or would cease, of their own accord; for nature constantly endeavours to restore itself, when disordered, to its regular course.

Illustration. The *fluids* of the body appear to possess a power of separating and expelling any noxious substance which may have mixed itself with them. The *solids*, when their action is obstructed, will struggle with the impediment, and resume their action as soon as the obstruction is removed.

133. The great use of mortal diseases is to reconcile us to death, the horror of which proves the value of life.

Observation. Death to an expiring man is but the last of a long train of changes: as a mode of removal and succession, it cannot be done without: the fear of death is, perhaps, inseparable from the enjoyment of life.

Objection. It has been asked, Why, under the regency of a supreme and benevolent will, there should be so much the appearance of chance?

Answers. (1.) There must be *chance* in the midst of design: that is, events which are not designed necessarily, arise from the pursuit of events that are. One man travelling to York meets another man travelling to London: their meeting is by chance, though the journies of both were undertaken with deliberation.

(2.) The *appearance of chance* will always bear a proportion to the ignorance of the observer. The cast of a die as regularly follows the laws of motion as the going of a watch.

(3.) In a great variety of cases it appears better that events should rise up with the appearance of chance, than according to any observable rule. It seems expedient, that the *period of human life* should be *uncertain*. There is the same reason for the attacks of *disease* coming upon us under the appearance of chance, as for the uncertainty in the time of death itself. The *seasons* are a mixture of irregularity and chance. They are regular enough to authorise expectation, but not so much so, as to preclude activity and vigilance. There are strong reasons why there should exist in human society a disparity of wealth and station. As this sort of disparity must, in many cases, be previous to the merit or demerit of the persons upon whom it falls, can it be better disposed of than by chance?

184. Of all the views under which human life has ever been considered, the most reasonable is that which regards it as a state of probation.

Illustration. The mind which contemplates the council, intention, and benevolence, visible in the works of nature, can hardly turn its view to the condition of our own species without endeavouring to suggest to itself some design, for which the state in which we are placed is fitted, and which it is made to serve. Now, the most probable supposition is, that it is a state of moral probation, calculated for the improvement of moral qualities, with a view to a future state.

185. There is no situation which does not afford room for moral agency; for the acquisition, exercise, and display of voluntary qualities. Health and sickness, riches and poverty, &c. have all their offices and duties, and all serve for the formation of character.

186. The best dispositions may subsist under the most depressed fortunes.

Example. A slave who retains his benevolence, is among the foremost of human candidates for the rewards of virtue. The kind master of such a slave is meritorious, but inferior to his slave.

187. Life being a state of probation, it is immaterial what kind of trials we experience in it, provided they produce their effects.

Illustration. One man may be rich and another poor, and yet their treatment by the Governor of the Universe be the very same; for they have both their duties and temptations, perhaps equally arduous and equally dangerous, so that if the final award follow the character, the original distribution of circumstances under which that character is formed, may be defended upon the principles of justice and equality.

188. Passive virtues, of all others the severest and most sublime, would be excluded from a con-

stitution in which happiness and misery regularly follow virtue and vice.

Illustration. Were there no evils in the world but what were punishments, benevolence would stand in the way of justice. Virtue, perhaps, is the greatest of all ends. In human beings relative virtues form a large part of the whole: but relative virtue pre-supposes not only the existence of evil, but that evils be apparently, at least, *misfortunes*; that is the effects of apparent chance.—The *degree* of happiness which we now enjoy in this world may be better suited to a state of trial and probation than a greater; for we are rather too much delighted with the world than too little.—A regard to a *future* state can hardly keep its place as it is.

CONCLUSION.

189. Among the various proofs of an intelligent Creator taken from natural history, one of the most striking is derived from human anatomy.

190. If every reader were a believer in the existence of God, still, by investigation, "stability" and "impression" might be gained.

191. By frequent meditation on a subject, mental exercise is drawn into a particular channel; and the most important train of reflection is that which regards the phenomena of nature, with a constant reference to a supreme and intelligent author.

Observation. To have made this ruling sentiment of our minds is to have laid the foundation of every thing religious. The world from thenceforth becomes a temple, and life itself one continued act of adoration. The change is no less than this: formerly God was seldom in our thoughts, now we can scarcely look upon any thing without perceiving its relation to him.

192. The works of nature need only to be contemplated; they have every thing in them to astonish by their greatness, and will prove that

one mind, one being, hath planned all the productions great and small. Under this being we have the happiness to live; and we ought to feel secure, for we cannot be neglected nor forgotten.

193. Natural Theology proves that there must be something more in the world than what we see; and that among the invisible things of nature there must be an intelligent mind.

194. Revelation will disclose many interesting particulars to which natural religion will not reach, respecting the nature of this being, his character and designs as a moral governor.

195. The true *theist* wishes for light, and rejoices in it. The anterior belief of a Deity bears the strongest force upon that point which gives interest and importance to all the rest—the resurrection of the dead.

Observations. The thing might appear hopeless, did we not see a power at work adequate to the effect; a power under the guidance of an intelligent will, and a power penetrating the inmost recesses of all substance. If any think that the debility of the human faculties seem ill to accord with the high destinies which the expectations of religion point out, I would ask, (says Dr Paley) if any one who saw a child within two hours after its birth, could suppose that it would ever come to understand *fluxions?* Who then shall say what farther accessions of knowledge the rational faculty may not admit of when placed amidst new objects, and endowed with a sensorium adapted to the perception of those substances, and of those properties with which our concern may lie? In every thing that respects this change, we have a wise and powerful being upon whom to rely, for the appointment of means adequate to the execution of any plan which he may have formed for the moral part of his terrestrial creation. That office rests with him: be it ours to hope and to prepare, under a firm conviction, that living and dying we are his; that life is passed in his presence; that death resigns us to his merciful disposal.

END OF NATURAL THEOLOGY.

A

GRAMMAR

OF THE

EVIDENCES

OF

CHRISTIANITY.

INTRODUCTION.

PRELIMINARY OBSERVATIONS. Without attempting to prove the necessity of a revelation, it may be observed, that in judging of Christianity, the question lies between *this* religion and none: for if Christianity be not credible, no one with whom we have to do, will support the pretensions of any other. Suppose then, there be a Creator, who, in his works, has consulted the happiness of his sensitive creation;—suppose a part of his creation to have received from their Maker faculties capable of rendering a moral obedience to his will;—suppose the Creator intends for these rational agents a *second* state of existence, in which their situation will be regulated by their behaviour in the *first*;—suppose the knowledge of it be conducive to the happiness of the species: under these circumstances, is it impossible that a *revelation* should be made to acquaint them with it?

1. A revelation cannot be made but by miracles: and in whatever degree, it is probable that a revelation should be made, in the same degree it is probable miracles should be wrought.

Illustration. When miracles are related to have been wrought in the promulgating of a revelation, the improbability which arises from the miraculous nature of the things related, is not greater than the original improbability that such a revelation should be imparted by God.

2. The attributes of the Deity, or the existence of a future state, are not assumed to prove the reality of miracles. That reality must be proved by evidence.

Observations. In miracles adduced in support of revelation, the antecedent improbability is not such as no testimony can surmount, for the incredibility of miracles related to have been wrought in attestation of a message from God, conveying intelligence of a future state of rewards and punishments, is not greater, (1.) Than that a future state of existence should be destined by God for the human race: and, (2.) That, being so destined, he should acquaint them with it.

Objection. It is objected, "That no human testimony can, in any case, render miracles credible, because, say they, it is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false."

Answers. (1.) The narrative of a fact is then only contrary to experience when the fact is related to have existed at a time and place, at which time and place, we being present, did not perceive it to exist. (2.) The improbability arising from the want of experience, is only equal to the probability that if the thing were true, such things would be generally experienced.

3. Supposing that miracles were wrought upon the promulgation of Christianity, it is neither certain, nor very probable, that such miracles would become objects of general experience.

4. The force of experience supposes the course of nature to be invariable, or its variations general.

5. The course of nature may be called the agency of an intelligent being.

Illustration. It is not unreasonable to expect that such a being may, upon occasions of peculiar importance, interrupt the order which he had appointed; yet, that such occasions should seldom return, and consequently be confined to the experience of a few.

6. Miracles are not effects produced without adequate causes: they are to be referred to the volition of the Deity, of whose existence and power we have had previous proof.

7. The cure of the palsy and of blindness, mentioned in the New Testament, is not to be ascribed to the touch or to the clay made use of; these are merely signs to connect the miracle with the end.

8. If we believe there is a benevolent God, miracles are not incredible; for we have a sufficient power, and an adequate motive.

9. The question has been stated, "Whether it be more improbable that a miracle should be true, or the testimony false."

Illustration. Upon this state of the controversy, which is admitted to be fair, suppose twelve men, whose probity and good sense I had long known, should seriously and circumstantially relate an account of a miracle wrought before their eyes, and in which it was impossible for them to be deceived; that rather than acknowledge that there existed any imposture in the case, they should suffer themselves, when examined separately, to be racked, burnt, or strangled, and that I myself was witness to the story and sufferings: by Mr. Hume's rule I am not to believe them. Now I undertake to say, no man would disbelieve them.

PART I.

Of the direct Historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles.

EVIDENCES OF THE SUFFERINGS OF THE FIRST CHRISTIANS.

10. *Proposition.* THERE is satisfactory evidence that many professing to be the original

witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted, from the same motives, to new rules of conduct.

Illustration. To support this proposition, two points must be made out: *first*, that the founder of the institution, his associates, and immediate followers, acted the part which the proposition imputes to them: *secondly*, that they did so, in attestation of the miraculous history recorded in our Scriptures, and solely in consequence of their belief of the truth of this history.

11. The Christian religion exists, and was established; It is therefore probable, that the author and his disciples exerted themselves in publishing and propagating this religion.

Illustration. In the prosecution of this, they, like other missionaries of a new faith, must have devoted themselves to constant and laborious preaching, and submitted to a sequestration from the pleasures of the world. In these undertakings persons are not likely to engage; or, however, to persist in them from any other motive than conviction.

12. It is probable that the propagation of Christianity was attended with difficulty and danger. For,

13. As addressed to the Jews, Christianity contradicted the popular expectations concerning the Messiah, and their prejudices respecting other nations.

Illustration. Instead of exalting the Jewish nation above the rest of the world, Christianity was intended to advance those, whom the Jews despised, to an equality with themselves. The Jewish religion laid great stress on ceremonies; the Christian scheme prescribed, in their stead, moral rectitude, and inward purity;—the Jews had crucified Christ, which the preachers of his religion would represent as a cruel murder

they would also raise jealousy in the *Roman Government*, by avowing an unqualified obedience to a new master, whom they considered as the person foretold to the Jews under the title of King;—they had likewise to oppose a priesthood possessed of municipal authority, and they were under a foreign government, constantly surrounded with enemies.

14. Christianity, as addressed to the heathen, must be unpopular, because it was exclusive, and denied the truth of every article of heathen mythology; because it was to be universal, and depended on the proselytes that were to be collected from other religions.

Illustration. If it prevailed, it must be by the overthrow of all their statues and temples; it pronounced all their gods *false*, and their worship *vain*. Again, the first Christians did not merely propose their doubts, or disbelief; but they collected proselytes, formed societies among the common people, and enjoined their followers to withdraw from the public worship of their country. Besides, religion was considered as an affair of the state; it had the veneration of long establishment; it was splendid and gaudy; and upon the establishment of its rites, the prosperity of the country was supposed to depend. Neither could the Christian missionaries expect protection or impunity from the *people*, who considered all religions as equally *true*; nor from the *philosopher*, who considered them all as equally false; nor from the *magistrate*, who held them all to be equally useful.

15. The first preachers of Christianity must have conformed to the institutions that they preached to others, and thus have changed their own habits of life, which is very difficult to effect.

Illustration. Men are brought almost to any thing sooner than to change their habit of life, especially when the change is attended with any considerable degree of self-denial.—Hence, from the *nature and exigency of the case*, the truth of the PROPOSITION may be inferred.

EVIDENCE OF THE SUFFERINGS OF THE FIRST CHRISTIANS, FROM PROFANE TESTIMONY.

16. Tacitus, speaking of the burning of Rome, in the reign of Nero, relates, "That this emperor, to do away the suspicions entertained against himself of having ordered the city to be set on fire, laid the guilt, and inflicted the most cruel punishments, upon a set of men called Christians. The founder of that name was Christ, who had been put to death in the reign of Tiberius. He adds, that this superstition, thus checked for a while, broke out again, and spread over Judea, and through Rome, &c.

Illustration. This passage proves, (1.) That the founder of the institution was put to death: (2.) That, in the same country in which he was put to death, his religion, after a short check, broke out again and spread: (3.) That it so spread, as that, within thirty-four years after his death, a great multitude of Christians were found at Rome. Hence, the original teachers could not have been idle; nor could their exertions have been without danger.

17. Suetonius refers to the Christians as a set of men who had met with punishment on account of their embracing a new and mischievous superstition.

18. Juvenal is supposed to allude to the executionsof Christians in his first satire.

Illustration. These things, it is likely, took place in the life-time of some of the apostles, certainly in the life time of some of their converts. If then the founder, and the first race of converts, were put to death, it is hardly credible that his companions could escape in safety.

19. The testimony of Pliny relates to the great number of Christians of both sexes, and to the progress of Christianity, which extended to small towns as well as to the cities, and to their sufferings.

Illustration. Pliny's account is confirmed by Adrian, who enjoins, that, *for the future*, Christians should be *legally* brought to trial. Martial's testimony, proves, that the sufferings of the first Christians were *voluntary*. Epictetus imputes their firmness in suffering to madness, or fashion; and M. Aurelius ascribes it to obstinacy.

INDIRECT EVIDENCE OF THE SUFFERINGS OF THE FIRST CHRISTIANS, FROM THE SCRIPTURES, &c.

20. We have four histories of Christ: a history taking up the narrative at his death; and a collection of letters written by principal agents which attest the sufferings of the witnesses of the history, directly and indirectly, expresely and incidentally, by narratives of facts, and by arguments and discourses founded upon these facts.

Illustration. (1.) These books relate that Christ was, in consequence of his undertaking, put to death at Jerusalem; that his religion was, notwithstanding, set forth in the same city, propagated throughout Judea, and preached in other parts of the Roman empire. These points are also fully confirmed by Tacitus. What then could the disciples of Christ expect for themselves when they saw their master put to death? they could not hope to escape the dangers in which he had perished. (2.) All the histories represent Christ as foretelling the persecution of his followers. See Mat. xxiv. 9. Mark iv. 17. also x. 30. Luke xxi. 12–16. also xi. 49. John xvi. 4. also xv. 20. and xvi. 33. Either then the Evangelists have delivered the words of Christ, and the event corresponded with the prediction; or they put the prediction into his

mouth, because, when they wrote their histories, the event had actually happened. (3.) These books abound with exhortations to patience, and with topics of comfort under distress. See Rom. viii. 35–37. Cor. iv. 8, 9, 10, 14, 16, 17. James v. 10–11. Heb. x. 32–36. 2 Thess. i. 1–5. Rom. v. 3, 4. 1 Pet. iv. 12, 13, 19. These passages would be destitute of meaning, unless the times called for patience and constancy.

21. It cannot be pretended that these exhortations were put in merely to induce a belief in after ages that the first Christians were exposed to, or underwent, sufferings which they did not undergo.

Illustration. If these books belong to the age to which they lay claim, it cannot be supposed that the passages, which must be deemed not only unintelligible but false, by the persons into whose hands the books upon their publication were to come, should nevertheless be inserted for the purpose of producing an effect upon remote generations. In forgeries which do not appear till many ages after that to which they pretend to belong, it is possible that some such contrivance may take place.

DIRECT EVIDENCE OF THE SUFFERINGS OF THE FIRST CHRISTIANS, FROM THE SCRIPTURES, &c.

22. The Scripture account of the exertions and sufferings of the first preachers of Christianity, is detailed with the utmost particularity of names and circumstances.

Illustration. It states that Christ, during his ministry, employed himself wholly in Judea and Galilee; that he was assisted in his labours by twelve persons, chosen from among his followers who constantly attended upon him until his death and who were commissioned by him, when his own ministry was concluded, to publish his gospel, and collect disciples to it from all countries; that they began their work at Jerusalem, and made many converts, which alarmed the Jewish government, and two of the twelve were apprehended and imprisoned, who

being examined and dismissed, reported what had passed to their companions, and apprised them of the dangers connected with their undertaking; that, in a short time after, the twelve were thrown into prison, and being punished, were suffered to depart: that they neither quitted Jerusalem, nor ceased from preaching, but only excluded themselves from the *temporal* affairs of the society. The people at length joined their superiors, and a *general* persecution commenced with stoning one of the community. Precepts were issued by the Jews to persecute the Christians in every place where they had authority; and one of the persons employed in this business became a proselyte to the religion which he was attempting to extirpate. He thus brought upon himself the enmity of his party, and narrowly escaped with his life.

23. The history, leaving the other Apostles, proceeds with the memoirs of St. Paul, who, with a companion, carried the new religion through the provinces of Lesser Asia, where their persons were insulted, and their lives endangered. These two afterwards, owing to a dispute, set out on different routes.

24. The history goes on with St. Paul, whose enterprises were attended with similar dangers.

Illustration. He crossed the Ægean Sea, taking with him the historian Luke, and arrived at Philippi, where he was whipped and imprisoned. They then passed on to Thessalonica, where the populace were excited against them. At Berea the Jews excited such commotions among the people, as obliged the apostle to escape to Athens. He was brought before the Roman tribunal at Corinth, whence he was dismissed through the contempt which the magistrate had for the controversies of the Jews, of which he accounted Christianity to be one.—The success of his ministry at Ephesus had nearly cost him his life. He arrived again at Corinth, whence he was driven by a conspiracy back to Philippi. At Jerusalem the populace would have killed him, had he not been rescued by an officer of the guard, who afterwards treated him with great cruelty. In his way to Rome he encountered the perils of shipwreck; nevertheless, upon his arrival, he was not deterred from preaching the new religion.

25. The historian, in his facts, is supported by the testimony of St. Paul's own letters, which corresponds with the history, in many circumstances, relative both to his own sufferings and those of his fellow-labourers.

26. Clement speaks of the martyrdom of Peter, Paul, and many others. Hermas, Polycarp, Ignatius, attest the same. A circular letter from the church of Smyrna, soon after the death of Polycarp, who was a disciple of John, describes the nature of a persecution in those days.

Illustration. The testimony of Clement, asserts of St. Paul that he was seven times in bonds; he was whipped, was stoned; he preached both in the east and in the west, leaving behind him the glorious report of his faith: and he adds, for this same cause not only men, but women have been persecuted, and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness.

The letter from Smyrna asks, "who can choose but admire the greatness of their minds, and that admirable patience and love of their master which then appeared in them; who, when they were so flayed with whipping, that the frame and structure of their bodies were laid open to their very inward veins and arteries, nevertheless endured it. In like manner, those who were condemned to the beasts, and kept a long time in prison, underwent many cruel torments, being forced to lie upon sharp spikes laid under their bodies, and tormented with divers sorts of punishments; that so, if it were possible, the tyrants might have brought them to deny Christ."

27. The Scripture history, though principally confined to one apostle, shews "the nature of the service." The apostle, in his various letters, refers to the sufferings of the others, as well as to his own. The former part of the history gives a short sketch of the seizure and imprisonment of two of them; afterwards of the stoning to death of Stephen, and the beheading of John.

28. No credit at present is taken for the miraculous part of the history, nor for the correctness of "single passages," but only for the general facts.

Illustration. If the whole story be not a novel or a dream; if Peter, James, and Paul, and the other apostles, be not imaginary persons; if these letters be not forgeries; then the evidence is decisive that the original followers of Jesus Christ exerted themselves in propagating his religion, and underwent great labours, dangers, and sufferings, in consequence of their undertaking.

29. The reality of the apostolic history, is only assigning adequate causes for effects produced; and the details are agreeable to what might be expected from the nature of their undertaking compared with the character of the age and country in which it was carried on.

Illustration. It is admitted by all, that the religion began to prevail at that time, and in that country, but it could not prevail without the exertions of the founder and his followers. The history describes these exertions, the persons employed, and the means used; and the treatment which they experienced was such as might be expected as the result of their situation. The new religion went to overthrow the established theology and worship of every other country; and the missionaries of it were about publishing their opinions, collecting proselytes, and forming regular societies of the converts, it was natural, therefore, that they should meet with violent opposition, persecution, and sometimes cruel death, as described in the history.

30. These records supply evidence to prove, that the primitive followers of Jesus assumed a new and peculiar course of life; and became eminent for piety, purity, and benevolence.

Illustration. For the injunctions of their teachers were very strict, which, if not completely obeyed, would produce a

difference in their conduct: see Acts i. 14. also ii. 46. and xii. 12. Their *new* character is perpetually referred to by the letters of their teachers. See Eph. ii. 1-3. Tit. iii. 3. 1 Pet. iv. 3, 4. 1 Cor. vi. 2. Rom. vi. 21 This agrees also with the character afterwards given of the Christians by Pliny, who tells the emperor, "that some of those who had relinquished the society, or who to save themselves, pretended that they had relinquished it, affirmed that they were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn to Christ as a god, and to bind themselves, by an oath, not to commit any wickedness; that they would never falsify their word, nor deny a pledge committed to them when called upon to return it."

31. The story for which the first propagators of Christianity suffered was "miraculous."

The proofs of this proposition are derived from the prevalence of the religion;—the activity of the founder;—the opposition which his activity excited;—his fate, as attested by heathen writers;—the same testimony to the sufferings of the first Christians;—the founder's predictions of the sufferings of his followers;—letters written by the principal agents, referring to their sufferings;—a history, written by a companion of one of the new teachers;—proves that a number of persons, at that time, advanced an extraordinary story, and for the sake of propagating it, endured persecution; and, from a persuasion of its truth, entered upon a new course of life.

32. The first Christians pretended also to have *miraculous* evidence for this story; for there could be nothing else upon which to raise their claim to attention.

Illustration. A Galilean peasant was announced to the world as a divine lawgiver. Without some proofs of his mission, the pretension could claim no credit. It could only be supported by *miraculous* evidence, without which he could not have excited a doubt among the Jews, whether he was the Messiah; nor could his followers, without an appeal to such a token, have had any ground to stand upon in attempting to propagate his religion.

33. That the story was *miraculous*, may also be

inferred from the powers laid claim to by Christians in succeeding ages.

Illustration. If the accounts of these miracles be true, it was a continuation of the same powers: if it was false, it was an "imitation" of what has been pretended to have been wrought by those who preceded them. That imitation should follow reality, fiction be grafted upon truth; that if miracles were performed at first, miracles should be pretended afterwards is readily believed, but the contrary supposition is very improbable, viz. that miracles should be pretended to by the followers of the apostles, when none were pretended to have been wrote by the apostles themselves.

34. The story for which the first Christians suffered was, in the main, the story which we have now, is proved by indirect consideration, for there exists no trace or vestige of any other story.

Illustration. The remote and incidental notices of Christianity, which are found in the *heathen writers*, are, that it originated with Jesus, who was afterwards crucified at Jerusalem, and that it was propagated into distant countries. The *Jewish writers* of that period advance no other history of the transaction than that which we acknowledge.

35. The whole series of Christian writers, from the first age of the institution down to the present, proceed upon the general story which our Scriptures contain.

Illustration. The *letters* of the apostles transmit incidentally the principal circumstances of the history.—Barnabas relates the sufferings of Christ, the choice of his apostles, and refers to his miracles.—By Clement we have the resurrection of Christ recorded, and the mission of his apostles.—Polycarp recognises the virtues and sufferings of Christ; and is said to have received accounts of his miracles from eye witnesses.—Ignatius frequently alludes to the history of Christ; and Quadratus to his works.—From the writings of Justin Martyr, a life of Christ, agreeing with our Scriptures, might be collect-

68. After this time, the history, as given by the evangelists, occurs in ancient Christian writings, as familiarly as in modern sermons.

36. The religious rites of the early Christians, sprung out of the narrative *now* in our hands.

Illustration. In *our* account Christ directs his disciples to be baptized: the first Christians were baptized. He directs them to hold religious assemblies: they did hold religious assemblies. *Our* accounts make the apostles assemble on a stated day in the week: during the first century, stated days for assembling were observed. *Our* histories record the institution of the Lord's supper: the early Christians universally celebrated it. These rites were observed in Christian societies of different nations and languages.

37. *Our* account bears proof that it is an account of facts known and believed at the time; therefore, the gospels were not the *cause* of the Christian history, but the consequence of belief in it.

Illustration. This is expressly declared by Luke in his preface. It is also inferred from St. John's gospel, as the historian refers to facts which he does not relate; an instance of this kind is the *ascension*, which is not mentioned in its place, but is referred to in another chapter. Hence the notoriety of the ascension among those who were likely to read his book. The general notoriety of the story is intimated by the manner in which the narrative is introduced, chap. i. 15. "John bare witness," &c. supposes, that the reader knew who John was. The reference to John's imprisonment, chap. iii. 24. could only come from a writer who supposed the fact well known. The description of Andrew, by the addition of "Simon Peter's brother," takes it for granted that Simon Peter was well known.

38. The four circumstances, viz. the recognition of the account by a series of succeeding writers:—the absence of any account of the origin of the religion substantially different from

ours:—the early and extensive prevalence of rites and institutions, which result from our account:—and, lastly, our account, bearing, in its construction, proof that it is an account of facts which were known and believed at the time, are sufficient to satisfy us that the story which we now have, is, in general, the story which Christians had at the beginning.

Illustration. If our evidence stopped here, we should have a strong case to offer; for we should have to allege, that, in the reign of Tiberius, a certain number of persons set about an attempt of establishing a new religion in the world, in the prosecution of which they voluntarily encountered great dangers, undertook great labours, sustained great sufferings, all for a miraculous story which they published wherever they came; and that the resurrection of a dead man, whom, during his life, they had followed and accompanied, was a constant part of this story. Nothing in this statement can be disputed; and there is nothing in the history of the human species similar to it.

39. The story for which the first Christians suffered, was the story which we now have, is proved from the historical Scriptures.

40. If any one of the four gospels be proved genuine, this is sufficient to establish the identity of the history.

Illustration. The received author of the first was an original apostle;—of the second, an attendant upon one of the apostles;—of the third, the companion of the most active teacher of this religion;—of the fourth, an apostle. They all lived at the time, and on the spot, and gave *circumstantial* accounts of the miracles. If the gospels of Matthew and John proceeded from them, they must be true in substance, or wilful falsehoods. If false, the authors were villains without the prospect of advantage.

41. What the gospels contain is the same as

what the apostles preached, admits of strong proof.

Illustration. A set of men published a miraculous story, upon the strength of which they called upon mankind to embrace new rules of action; and in attestation of which, they voluntarily exposed themselves to dangers. The particulars of this story, if our books be genuine, are derived from the best authority. For if the first gospel were written by Matthew, we have the narrative of an eye-witness, and an apostle, to judge what miracles were attributed to Jesus: if the gospel of John alone were genuine, we have the same degree of evidence. If both these were spurious, yet if the gospel of Luke, or Mark, were written by the person whose name it bears, or by any other person in the same situation, we still have the account of a contemporary and associate of the apostles, which authority seems sufficient, when the question is simply what it was the apostles advanced.

42. Since the New Testament contains four *distinct* histories, the genuineness of any one of which is perfectly sufficient, we are at least intitled to the advantage of so many *separate probabilities.*

43. If it should appear that the Evangelists had seen each other's works, it may, perhaps, subtract from their characters as testimonies *strictly* independent, but it diminishes very little from the authority of any one that is genuine, or, their mutual confirmation.

44. By the parallelisms in sentences, in words, and the order of words, between Matthew and Luke, it may be supposed that Luke had consulted Matthew's history, or that brief memoirs of Christ had been committed to writing, which both consulted; either supposition will agree with the professions of Luke, who declares that he had diligently investigated the subject.

Illustration. Allowing that Luke borrowed, in some instances, from the gospel ascribed to Matthew, and allowing that this gospel was not the production of the author to whom it is ascribed, yet we still have, in St. Luke's gospel, a history given by a writer immediately connected with the transaction, with the witnesses of it, with the persons engaged in it, and composed from materials which that person, thus situated, deemed to be safe sources of intelligence: that is, if St. Luke's gospel be genuine, we have in it a credible evidence of the point we maintain.

45. The gospel by St. John is admitted as *independent* testimony; therefore, if any *one* of the four be *genuine*, we have in *that one* strong reason to believe, that we possess the accounts which the original propagators of the religion delivered.

46. In considering the evangelic history, we must regard the *aggregate* authority of the Scriptures, in which there is an accumulation of testimony that hardly belongs to any other.

Illustration. A passage from Clement, Romanus, Ignatius, &c. relating to Christ, is an evident confirmation which it affords to the Scripture account. Here is a new witness. The same might and would have been said of the other three gospels, had we been accustomed to read only one of the four.

47. Each gospel is a confirmation of the others; the existence of four separate histories is a proof that the subject had a foundation, and the facts, common to all, may be considered as fixed in credit and publicity.

48. The "Acts of the Apostles," as a supplement to these histories, establish the account; and the various *epistles* written by the principal agents in the business, and upon the business, support the conclusion. The New Testament is often considered as *one book*, as *single evidence*,

and its different parts not as *distinct* attestations, which the *discrepancies* among the several documents prove they were.

49. The histories were probably not immediately written, but were the productions of emergency, either to instruct the converts, or to prevent the circulation of erroneous narratives.

Illustration. We have remaining many letters which have been preserved with care and fidelity, and written in such a manner as might be expected from the times and circumstances. But as these letters were not written to prove the truth of the Christian religion, in the sense in which we regard that question, nor to convey information of facts, of which those to whom the letters were written had been previously informed, we are not to look in them for any thing more than incidental allusions to the Christian history, but these allusions, as far as they go, afford the highest degree of satisfaction. We have likewise five histories bearing the names of persons acquainted, by their situation, with the truth of what they relate, and three of them purporting to be written by such persons; of which books, some were in the hands of those who were contemporaries of the apostles, and that, in the age immediately posterior to this, they were in general use, and constantly referred to, and quoted, by Christians, without any doubt of the truth of their accounts.

50. The *genuineness* of the historical books of the New Testament is *not* essential to the fate of our argument. The question *now* is—Whether the gospels contain the story which the Apostles published? If it be granted that they were written by some of the early disciples of Christianity, and *received* by the societies founded by the Apostles, as containing authentic accounts of the facts upon which the religion rested, this reception would be a valid proof that these books must have accorded with what the apostles taught.

51. The *early existence* and *reputation* of the

books referred to are made out by ancient testimony; besides, two of the gospels fix the time and situation of their authors; and the third purports to have been written by the author of the "Acts," who declares himself to have been a contemporary of all, and a companion of one of the original preachers of the religion.

OF THE AUTHENTICITY OF THE HISTORICAL SCRIPTURES.

Preliminary Observations.

52. We are able to produce a great number of ancient manuscripts found in different countries, all anterior to the art of printing, together with versions of great antiquity, in languages which have not been spoken for many ages; which prove, that the Scriptures were not of modern contrivance, and were long ago much read and sought after.

Illustration. The existence of these manuscripts and versions proves that the Scriptures were not the production of any modern contrivance. It does away the uncertainty which hangs over works of which the editors are challenged to produce their manuscripts, and to show where they obtained their copies.

53. The language of the New Testament is suited to the age and the situation of the apostles. It is Greek coming from Hebrew origin, and abounds with Hebrew and Syriac idioms.

Illustration. The Christian fathers were for the most part totally ignorant of Hebrew; and therefore were not likely to insert Hebraisms and Syriasms into their writings. The few

who had a knowledge of Hebrew, as Justin Martyr, Origen, and Epiphanias, wrote in a language which bears no resemblance to that of the New Testament. The Nazarenes, who understood Hebrew, used the gospel of Matthew, and therefore cannot be suspected of forging the rest of the sacred writings.

54. The miraculous relations contained in these books do not directly affect the question of their genuineness. The works of Bede exhibit many wonderful relations, yet no one doubts whether they were written by him.

Illustration. We ask no more for our books than what we allow to other books, in some sort similar to ours We do not deny the genuineness of the Koran. We admit that the history of Apollonius Tyanæus, purporting to be written by Philostratus, was written by Philostratus.

55. Had it been easy to have forged the Christian writings, it is probable, that some would have appeared under the sanction of the name of Christ himself; as in the unsuccessful attempt to the epistle of Christ to Abgarus, which was not mentioned by any writer during the three first centuries.

Illustration. Augustin, A. D. 395, had heard that the Pagans pretended to be possessed of an epistle from Christ to Peter and Paul, but he gave little credit to its existence, either genuine or spurious. The lateness of the writer who mentions this, the manner in which he notices it, and the silence of preceding writers, render it unworthy of consideration.

56. If the ascription of the gospels to their respective authors had been mere conjecture, they would have been ascribed to more eminent men.

Illustration. Little is said of Matthew, and nothing that is calculated to magnify his character. Of Mark nothing is said

in the gospels, and what is said of any person of that name in the Acts, and in the Epistles, there is neither praise nor eminence bestowed on him. The name of Luke is mentioned only in St. Paul's epistles, and that very transiently. The judgment, therefore, which assigned these writings to these authors did not proceed from a voluntary choice of names.

57. Christian writers and churches soon agreed on this subject. The diversity of opinion in other points, and concurrence in this, seem to suppose it to have been the result of private and free inquiry.

Illustration. There appears to have been no interference of authority in the question before the council of Laodicea, in the year 363. The decree of this council was probably only declaratory. Nor does its authority seem to have extended farther.

58. Of an argument concerning the genuineness of ancient writings, the substance undoubtedly and strength is ancient testimony.

Illustration. Those who say we have the same reason for believing the gospels to be written by the evangelists whose names they bear, as we have for believing the Commentaries to be Cæsar's, the Æneid Virgil's, &c. do not state the truth correctly, because in the number, variety, and early date of our testimonies, we far exceed all other ancient books. For one, which the most celebrated work of the most celebrated Greek or Roman writer can allege, we can produce many.

59. *Proposition.* The historical books of the New Testament are quoted, or alluded to, by a series of Christian writers, proceeding in regular succession from the time of the apostles to the present.

Illustration. The medium of proof, in this proposition, is unquestionable. Bishop Burnet, in his history, inserts extracts from Lord Clarendon's history. One such insertion proves,

that Clarendon's history was extant when the bishop wrote, and had been read and received by him as authentic, and it will be a proof of these points a thousand years hence, or as long as the books exist.

TESTIMONIES.

60. In the epistle ascribed to Barnabas, the companion to Paul, we have this passage: "Let us beware lest it come on us, *as it is written*, there are many called, few chosen." Hence we infer, that the author lived when there was a book extant, and well known among the Christians, containing the words, "*many are called, few chosen*:" in Matthew's gospel they are twice found, and in no other book now known.

61. The phrase, *as it is written*, denotes the author to have been a Jew; it was the form used by the Jews in quoting their Scriptures. In this epistle there are several other passages found in St. Matthew's gospel.

62. We have an epistle written by Clement, a contemporary of St. Paul, (see Phil. iv. 3.) in which the *words of Christ*, as recorded by the evangelists, are quoted with great respect and veneration, and without any doubt whether they were the real words of Christ.*

Objection. As Clement hath *not* used words of quotation, it is not certain that he refers to any book whatever.

* See Paley's View of the Evidences, &c. in which are given the complete references to this and the following testimonies, taken from the learned Lardner. Matt. v. 7. Luke vi. 37-38. Matt. vii. 2. Matt. xviii. 6. Luke xvii. 2.

31. In another place, Justin quotes a passage in the history of Christ's birth, as delivered by Matthew and John, and concludes with this testimony, "As they have taught, who have writ the history of all things concerning our Saviour Jesus Christ." Although Justin does not mention the author's names, he calls the books "Memoirs composed by the Apostles and their Companions."

68. Hegesippus, who came thirty years after Justin, says, that, in his journey from Palestine to Rome, "in every city the same doctrine was taught, which the law, and the prophets, and the Lord, teacheth."

Illustration. It is generally understood, that, by the word "Lord," Hegesippus intended some writings containing the teaching of Christ, in which sense alone the term combines with the other terms "law and prophets," which denote writings; and, together with them, admits of the verb preacheth, in the present tense. That these writings were some or all of the books of the New Testament is probable, because the fragments of his works, preserved in Eusebius, express divers things in the style of the gospels, and of the Acts of the Apostles.

69. About the year 170, the churches of Lyons and Vienne, sent an account of their sufferings to Asia. Pothinus, their bishop, being at that time ninety years old, his early life must have joined on with the times of the apostles. In this account there are exact references to the gospels of Luke and John, and to the acts of the apostles.

70. Irenæus, successor to Pothinus, gives positive testimony of the books of the New Testament. He asserts that the story which the gospels exhibits, is the story which the apostles told; and that the gospels were written "*as the foundation and pillar of our faith;*" he then describes the authors and the origin of their histo-

cies. By another passage it appears, that in his time there were *four*, and *only four*, gospels; which, by his references, were those which we have; his testimony to the Acts is generally explicit.

Illustration. Irenæus attempts to prove there could be neither more nor fewer than *four* gospels. Weak as his argument might be, it proves that four and only four gospels were at that time publicly read and acknowledged. That these were our gospels is clear, for he mentions how Matthew begins his gospel; how Mark begins and ends his; and their supposed reasons for so doing. He enumerates many passages from Luke, and he states the design with which St. John composed his gospel, and accounts for the doctrine which precedes the narrative.

Observation. The testimony of these persons is the concurring testimony of writers who lived in countries remote from one another. Clement flourished at Rome; Ignatius at Antioch; Polycarp at Smyrna; Justin Martyr in Syria; and Irenæus in France.

71. In the works of Athenagoras are clear references to Mark and Luke; and in those of Theophilus, bishop of Antioch, the sixth in succession from the apostles, evident allusions to Matthew and John. Clement of Alexandria, who followed Irenæus at the distance of sixteen years, gives an account of the order in which the four gospels were written, mentions the names of their respective authors, and ascribes the *Acts* to St. Luke.

Illustration. In one place, after mentioning a particular circumstance, he adds these remarkable words: "We have not this passage in the four gospels delivered to us, but in that according to the Egyptians," which puts a marked distinction between the four gospels, and all other histories, or pretended histories, of Christ.

72. Tertullian joins on with Clement, who says, "Among the *apostles*, John and Matthew *teach* the faith; among the *apostolical men*, Luke and Mark *refresh* it." Hence the number of the gospels, and the names of the evangelists. He affords also a complete attestation to the authority of *our* books, by enumerating the churches which received them: the Acts of the apostles he calls "Luke's Commentary."

Illustration. There are more and larger quotations of the small volume of the New Testament in Tertullian than there are of all the works of Cicero, in writers of all characters for several ages.—*Lardner.* This author quotes no Christian writing as of equal authority with the Scriptures.

Remark. To prove the extent through which the gospels and the Acts of the Apostles had spread, it is observed that in less than 150 years from the crucifixion, we have Justin Martyr at Neapolis, Theophilus at Antioch, Irenæus in France, Clement at Alexandria, Tertullian at Carthage, quoting the same books of historical Scriptures.

73. During an interval of thirty years we have the fragments of several writers, in all of which there is some reference to the gospels; and in Hippolytus, as preserved in Theodoret, there is an abstract of the gospel history. Afterwards we come to Origen, whose declaration is peremptory: he says, "The four gospels are received, without dispute, by the whole church of God under heaven:" he subjoins also a history of the respective authors, and censures the Apochryphal gospel.

Illustration. The quotations from the Scriptures are so thickly sown in the works of Origen, that Dr. Mill says, "If we had all his works remaining, we should have before us almost the whole text of the Bible."

74. Gregory and Dionysius were scholars of Origen; their testimony is but a repetition of his. In the writings of Cyprian, who flourished twenty years after Origen, there are copious citations from the Scriptures.

75. In the next forty years, the remains of a crowd of writers are to be met with, in which the historical Scriptures are always cited with profound respect. The testimony of Victorin is positive.

Remark. Victorin, bishop of Pettaw in Germany, is singled out on account of the remoteness of the situation from that of Origen and Cyprian, who were Africans; the testimony of these, proves that the Scripture histories, and the same histories, were known and received from one side of the Christian world to the other.

76. Arnobius and Lactantius, about the year 300, in defending Christianity, derive their arguments from our gospel.

Illustration. Arnobius vindicates, without mentioning their names, the credit of the Evangelists, observing that they were eye-witnesses of the facts which they relate. Lactantius argues in defence of the religion from the consistency, simplicity, disinterestedness, and sufferings, of the Christian historians, meaning the Evangelists.

77. Eusebius, who flourished about the year 315, composed a History of Christianity, in which he gives quotations from each evangelist, and makes remarks upon their writings. From this time the works of Christian writers are full of references to the New Testament.

78. *Proposition.* The Scriptures are quoted with peculiar respect, as books possessing an authority belonging to no others, and as conclusive in all matters of controversy.

TESTIMONIES.

79. Theophilus, bishop of Antioch, speaking of the prophets and *gospels*, says, *all* being inspired, spoke by one and the same spirit of God; and a writer against Artemon, about 158 years after the publication of the Scriptures, calls them *divine*.

80. Hippolitus, in quoting the books of the New Testament, professes "to draw out of the *sacred fountain*;" and then quotes many parts of the New Testament.

81. *Our* assertions, saith Origen, are unworthy of credit; we *must* receive the *Scriptures* as witnesses.

82. Cyprian exhorts the christian teachers to go back to the *fountain*;—to recur to the *gospels* and apostolic writings, which are nothing else than authoritative divine lessons, the foundations of our hope.

83. Novatus says, the Scripture detects and confutes fraud, but never deceives; and Anatolius calls the Scriptures *divine*. Anatolius, Bishop of Laodicea, speaking of the rule for keeping Easter, a question at that day agitated with much earnestness, says of those whom he opposed, "they can by no means prove their point by the authority of the divine Scripture.

84. The Arians rejected certain phrases because they were not in Scripture; and one of them says to Augustine, "If you allege any thing from the *divine* Scriptures, I *must* hear." And Athanasius calls the Scriptures the *fountains of salvation*.

85. Cyril says, "concerning the faith, not the least article ought to be delivered without the *divine Scriptures.*

86. Epiphanius, Præbadius, Basil, Ephraim, and Jerome, all testify to the same purport.

87. *Proposition.* The Scriptures were, in very early times, collected into a distinct volume.

TESTIMONIES.

88. The term *gospel* is probably used by Ignatius for a collection of writings, as opposed to the *prophets.* Clement of Alexandria, commonly expressed the writings of the New Testament by these two names: "*the Gospels,*" and "*Apostles.*"

89. Eusebius says, that Quadratus and others, the immediate successors of the apostles, in their travels, *carried the gospels with them.*

90. Irenæus refers to a *collection* of Christian sacred writings.

91. Melito speaks of the *Old* Testament; hence it is deduced, that there was then a *collection* of writings called the *New* Testament.

92. Tertullian divides the Christian Scriptures into the *gospels* and *apostles,* and calls the whole volume the New Testament; and the same division is referred to by many writers of the third century.

93. Eusebius took some pains to shew, that John's gospel had been *justly* placed *fourth* in order. Hence the four gospels had been collected.

Illustration. In the Diocletian persecution in the year 303, the scriptures were sought out and burnt; many suffered death rather than deliver them up. Those who betrayed them to the persecutors were reckoned as apostate. Constantine, after his conversion, gave directions for multiplying copies of the divine oracles, and for adorning them at the expense of the government. What the Christians of that age so elegantly adorned in their prosperity, and so tenaciously preserved under persecution, was the very volume of the New Testament which we now read.

94. Our Scriptures were soon distinguished by appropriate titles of respect.

TESTIMONIES.

95. Polycarp calls them the *Holy Scriptures;* Justin Martyr, the *Gospels;* Dionysius, the *Scripture of the Lord;* Irenæus styles them *Divine Scriptures, Divine Oracles:* Matthew's gospel is called by Theophilus, "*the Evangelic Voice.*" Clement styles the New Testament, "*the divinely inspired Scriptures.*"

96. The Scriptures were used in the public religious assemblies of the early Christians.

TESTIMONIES.

Justin, speaking of the Christian worship, says, "*the memoirs of the apostles are read,*" &c. which elsewhere he calls the gospels.

Illustration. He says in justifying himself before the emperor: "The memoirs of the apostles, or the writings of the prophets, are read according as the time allows, and, when the reader has ended, the president makes a discourse, exhorting to the imitation of so excellent an example."

97. Tertullian, on the same subject, says, we

come together "*to recollect the divine scriptures.*" At Palestine, Origen was desired to expound the Scriptures *publicly.* Cyprian says, "the *gospel of Christ* should be read in the church; and Augustine mentions the reading of the Scriptures as the *advantage* of the Christian religion.

98. Commentaries were anciently written upon the Scriptures, harmonies formed out of them, copies collated, and versions made into different languages.

TESTIMONIES.

99. Tatian, about the year 170, composed a harmony of the *gospels*, entitled "*Of the Four.*" Pantænus and Clement, wrote explications of the Old and New Testament: and Tertullian appeals from a later version to the authentic Greek.

100. Eusebius refers to several writers as the *interpreters* of the Scriptures. Julius Africanus wrote upon the genealogies in Matthew and Luke. Ammonius composed a harmony of the four gospels; and Origen wrote commentaries on most of the books in the New Testament.

101. Dionysius harmonized the accounts of the resurrection. Lucius and Hesychius, put forth *editions* of the New Testament.

102. The fourth century supplies fourteen writers on the books of the New Testament. At the beginning of this century, Eusebius wrote upon the *discrepancies* of the gospels. Damasus corresponded with Jerome on the difficult passages of Scripture. Gregory of Nysen, undertook to reconcile the accounts of the resurrection. Numerous other commentators succeeded.

Illustration. There is no example of Christian writers, of the three first centuries, composing comments upon any other books than those which are found in the New Testament, excepting in one instance, of Clement of Alexandria, commenting upon a book called the Revelation of Peter.

103. A Syriac version is now extant, which, as Syriac was the language of Palestine when Christianity was first established, is probably very ancient; it wants the second of Peter, second and third of John, and the book of Revelation.

Illustration. In this collection, no other book besides what is in ours, appears ever to have had a place; the text, though preserved in a remote country, and without any communication with ours, differs from ours very little, and in nothing that is important.

104. The Scriptures were received, and appealed to, by different sects of Christians.

Illustration. The three most ancient topics of controversy among Christians, were the authority of the Jewish institutions; the origin of evil; and the nature of Christ. Upon the first of these, one party rejected the Old Testament entirely, and another contended for the obligation of its law in all its parts. Upon the latter subjects, different opinions, and some very wild and unfounded ones, were held; but in the midst of the various contentions all sides on all questions recurred to the same Scriptures for their justification and authority.

TESTIMONIES.

105. Basilides, who lived about the year 120, rejected the Jewish institution, and opposed the general doctrine of the Christian church; yet admitted the gospel by Matthew.

106. The Valentinians, about the same time,

appealed to the *evangelical* and *apostolic* writings.

107. The Carpocratians are charged with perverting a passage in Matthew, which proves that they *received* that gospel.

108. Those who contended for the *mere humanity* of Christ, argued from the Scriptures.

109. The *advocates* and *adversaries* of Origen's opinions, acknowledged the authority of the Scriptures.

Illustration. In the time of Origen, which was about 150 years after the publication of the Scriptures, many dissentions subsisted among Christians, with which they were reproached by Celsus; yet Origen, who has recorded this accusation without attempting to contradict it, nevertheless testifies "that the four gospels were received, without dispute, by the whole church of God under heaven.

110. Paul, of Samosata, is not charged with rejecting any book of the New Testament; and the Sabellians, in an opposite extreme to Paul, received *all* the Scriptures.

111. The Millenium, &c. divided the opinions of Christians, yet every one appealed to the Scriptures; and in the Arian controversy, *both sides* appealed to the same Scriptures.

112. The testimony of Chrysostom is, "that though many heresies have arisen, yet all have received the gospels, either entire or in part. Marcion rejected the Old Testament, and every passage in the New which recognized the Jewish Scriptures; but he published a chastised edition of St. Luke's gospel.

113. The four gospels, the Acts, thirteen epistles of St. Paul, the first of John, and the first of Peter, were received by those who doubted concerning other parts of our canon.

Illustration. This position, if made out, shews the authenticity of their books was a subject among the early Christians of consideration and inquiry, and that where there was a cause of doubt they did doubt; a circumstance that strengthens their testimony to such books as were received by them with full acquiescence.

TESTIMONIES.

114. Jerome relates, that the epistle to the Hebrews was not received by the Romans, as St. Paul's; and Origen speaks doubtfully of the epistle to the Hebrews, and the 2d of Peter, and the 2d and 3d of John; and then he quotes those parts which are undoubted. Origen, who thus discriminates, and confesses his own doubts, and the doubts which subsisted in his time, expressly witnesses concerning the gospel, "that they alone are received without dispute by the whole church of God under heaven."

115. Dionysius has his doubts concerning the book of the Revelation, but entertains no suspicion of the authenticity of the four gospels.

116. Eusebius treats of the Scriptures which are *universally acknowledged*, and of those which are *not so*. Among the *former*, he ranks the Gospels, Acts, the Epistles of St. Paul, the 1st of John, and the 1st of Peter. This opinion appears to have been founded upon the testimony of writers whom Eusebius, and his contemporaries, called *Ancients*.

117. Our historical Scriptures were considered, by the early adversaries of Christianity, as containing the accounts upon which the religion was founded.

TESTIMONIES.

118. Celsus, in the *second* century, writing against Christianity, alludes to books written by the disciples of Jesus. He accuses the Christians of *altering the gospel*, which refers to some variations: but *various readings* do not occur in *modern* publications; he says, his arguments were from *their own writings*, evidently referring to the gospels. Celsus refers to no *spurious* gospels.

119. Porphyry, in the THIRD century, gave a large treatise against Christianity. He thought by overthrowing the Gospels, and the Acts, that he should overthrow the religion itself. Speaking of Matthew, he calls him *your* evangelist.

120. Julian, in the FOURTH century, mentions Matthew and Luke by name;—recites the sayings of Christ in the very words of the evangelists;—states the early dates of these records;—and calls them by the names they now bear, without questioning their genuineness.

Illustration. The argument in favour of the books of the New Testament drawn from the notice taken of their contents by the early writers against religion, proves that the accounts which Christians had then, were the accounts which we have now; that our present Scriptures were theirs; and it proves, that neither Celsus in the *second*, Porphyry in the *third*, nor Julian in the *fourth* century, suspected the authenticity of these books, or ever insinuated that Christians were mistaken in the authors to whom they ascribed them.

121. Formal catalogues of authentic Scriptures were published, in all which our present sacred histories were included.

Illustration. This species of evidence comes later than the rest, because catalogues would not be put forth till Christian

writings became numerous, or till some claimed an authority which did not belong to them, and thereby rendering it necessary to separate the genuine books from those that were spurious. The evidence is, however, satisfactory when it does appear, for the catalogues, though very numerous, and made in countries at a wide distance from one another, differ but little, and in nothing that is material, and they all contain the four gospels.

TESTIMONIES.

122. Catalogues of this kind were given by Origen, Athanasius, and Cyril. In the latter, the book of Revelation is omitted: as it also in an authoritative catalogue of canonical scriptures delivered by the council of Laodicea. Other catalogues are given by other writers about the same period, in which no books are admitted besides those which we now receive.

Illustration. Athanasius delivered a catalogue of the books of the New Testament in form, containing our Scriptures, and no others; of which he says, "In these alone the doctrine of religion is taught; let no man add to them, or take any thing from them.

123. What has been asserted of the books of the New Testament cannot be predicted of the apocryphal books. For no Christian history, besides our Gospels, and the Acts, claiming to be written by an *apostle* or *apostolic* man, is quoted within 300 years after the birth of Christ. An Hebrew Gospel may seem to form an exception; it is *once* mentioned by Clement, and *twice* by Origen, with marks of discredit.

124. Of apocryphal writings, only *two* are mentioned in the three first centuries, without express terms of condemnation; and there is no evidence, that any *apocryphal books* existed in the first

century, in which century *all our* historical books are proved to have been extant.

125. These apocryphal writings were *not* read in the churches: were not admitted into their volume: they do not appear in their catalogues; were not noticed by their adversaries; nor referred to by different parties: they were not the subject of commentaries: and they were rejected by Christian writers in succeeding ages. But all these books go upon the same fundamental history of Christ, as that of our Scriptures; they are not contradictions, but unauthorized additions, to our histories. The principal facts are supposed, the principal agents the same; which show that these points were too much fixed to be altered or disputed.

RECAPITULATION.

126. There are two points, which form the subject of our discussion. *First*, The founder of Christianity, his associates, and followers, passed their lives in labours and sufferings. *Secondly*, They did so, in attestation of the miraculous history recorded in our Scriptures.

Illustration. (1.) The *former* is rendered highly probable, from the nature of the undertaking;—the characters employed;—the opposition of their tenets to the doctrine of the country;—their condemnation of all other religions;—and their want of authority. The probability is increased by the fate of the founder, and the first converts attested by heathen writers; and is advanced to *historical* certainty by the evidence of our own books.

(2.) That it was *for* a miraculous story is manifest:—because the designation of Jesus as Messiah, could have nothing but miracles to stand on. That the exertions of the apostles were for the story which we have *now*, is proved by the

story being transmitted to us by *two* of their own number; and by *two* others personally connected with them: therefore, if any one of these accounts be genuine it is sufficient; and their genuineness is made out by the general arguments which evince the genuineness of other ancient writings, viz. by the citations from them in writings, belonging to the period contiguous to that in which they were published;—by the regard paid to them by the early Christians;—by an universal agreement with respect to these books;—by contending sects appealing to them;—and by a *defect* of this evidence to other histories on the same subject.

(3) But the *strict* genuineness of these books is *not*, perhaps, necessary to the support of the proposition. If we did *not* know who were the authors of the four gospels;—yet if they were received as authentic accounts at or near the time of the apostles;—if they corroborated each other's testimony;—if they are corroborated by a contemporary history,—confirmed by the epistles from the apostles; and this connected with the reflection, that if the apostles delivered any other story, it is lost; it is sufficient to prove, that this is the story told by the apostles, for which they acted and suffered. If it be so, the religion must be *true*. These men could *not* be deceivers. By an opposite conduct they might have lived *quietly*. In such circumstances men would not pretend to have seen what they never saw, nor assert facts of which they had no knowledge, when they were aware the consequences would be danger and death.

127. There is *not* satisfactory evidence that persons pretending to be the original witnesses of any *other* similar miracles, have acted in the same manner, in attestation of the accounts which they delivered, and solely in consequence of their belief of the truth of these accounts.

Illustration. I. In comparing our evidence with that of our adversaries, the distinctions are of two kinds; those which relate to *proofs*;—and those which relate to *miracles*. Under the *former* head, we may *lay out of the case.*

(1.) Such accounts of supernatural events, as are found *only* in histories by some ages, posterior to the transaction. *Ours* is contemporary history.

(2.) Accounts published in one place of what happened in a distant country. In the case of Christianity, the story was published in the place in which it was acted.

(3.) We may lay out of the case *transient* rumours. Future confirmation, permanency, increasing in notoriety, and subsequent independent accounts, are principles which must distinguish solid truth from fugitive lies.

(4.) *Naked* history may be laid out of the case. If we had no visible effects connected with the history, no subsequent or collateral testimony to confirm it, it would not be deserving of credit. This is not our case. The books are combined with the institution; with the religion of this day: with the time and place of its origin; and with the circumstances of its rise and progress.

(5.) A mark of historical truth is *particularity* in names, duties, places, &c. such is the description of St. Paul's voyage and shipwreck;—the cure and examination of the blind man, in John's gospel;—and many other examples in the four gospels.

(6.) We may lay out of the case, stories upon which nothing depends; in which no interest is involved; and nothing to be done or changed, in consequence of believing them. But the miracles of Christ claimed to regulate the opinions of mankind, and to decide the most important question that can agitate the human mind. It did not stop at *opinions*, but they who believed Christianity *acted* upon it.

(7.) We have laid out of the case, accounts, which merely come in *affirmance* of opinions already formed. Popish miracles happen in Popish countries, and make no converts. They, like other arguments, *confirm* what was believed before. Men are easily fortified in their old opinions; driven *from* them with difficulty. The Christian miracles were wrought in the midst of enemies; they made converts, who gave up to the testimony their most favourite prejudices.

II. Of the distinctions which relate to the miracles themselves, the following should be carefully retained:

(1.) It is not necessary to admit as a miracle, what can be resolved into a *false perception*. Of this nature was the *demon of Socrates*; the visions of St. Anthony, and Col. Gardiner, which may be accounted for by a momentary insanity: these appearances are *solitary*, momentary, and without permanent effects. But the restoration of the blind to sight, or of a dead man to life, leaves an abiding effect; the miracle may be sudden, but the proof remains.

(2.) It is not necessary to bring into the comparison, *tentative* miracles, i. e. where, out of a great number of trials, some succeed. This observation applies to ancient oracles, to cures wrought by relics, the miracles of the gospels.

(3.) We may dismiss all accounts, in which, allowing the

fact to be true, it remains doubtful whether a miracle were wrought: such as the extraordinary obstructions to the rebuilding of Jerusalem, by Julian.

(4.) To the same head of objection may be referred, *stories* which can be resolved into exaggeration. The miracles of the gospel cannot be explained away in this manner. The feeding 5000 with a few loaves and fishes surpasses all bounds of exaggeration. The raising of Lazarus from the dead comes not within the compass of misrepresentation. Removing from the comparison the cases fairly disposed of by these observations, many will not remain. To those which do remain, we apply this distinction: "That there is not satisfactory evidence that persons pretending to be original witnesses of the miracles, passed their lives in labours, dangers, and sufferings, voluntarily undertaken and undergone, in attestation of the accounts which they delivered, and properly in consequence of their belief of the truth of those accounts."

Objection. Miracles are said to have been wrought at the tomb of the Abbé Paris.

Answer. The patients were so affected by their devotion, their expectation, the place, and the sympathy of the multitude, that many were thrown into convulsions, which, in certain circumstances, might produce a removal of disorder depending upon obstruction. Similar effects have been experienced by the operations of animal magnetism—and the circumstances which indicate this explication, in the case of the Parisian miracles, are, (1.) These miracles were *tentative*; out of many thousands, the history contains but *nine* cures. (2.) The convulsions at the tomb are admitted. (3.) The diseases chiefly depended upon inaction, and obstruction. (4.) The cures were gradual. (5.) They were incomplete. (6.) Others were temporary; and some of the cases do not require this solution.—The cause *for* which these miracles were wrought did not rise, but sink. In none of these instances was the miracle unequivocal;—by none, were established prejudices overthrown;—of none of them, did the credit make its way in opposition to authority, and power;—and, by none of them, were many induced to a life of labour and sufferings.

PART II.

Of the Auxiliary Evidences of Christianity.

OF PROPHECY.

128. THE words contained in Isaiah lii. 13. liii. are extant in a book, purporting to contain the predictions of a writer who lived seven centuries before the Christian era; and, it is certain, that they were either written or spoken, before the fact took place to which they are applied.

Illustration. The quotation is from a writing *declaredly prophetic*; professing to describe such future changes in the world as were connected with the fate and interests of the Jewish nation. It is intermixed with no other subject. Its application to the evangelic history is plain and appropriate. The ancient rabbins explained it of their expected Messiah, but the *modern* expositors refer it to the calamitous state of the Jewish nation. The description in the seventh verse, "he was oppressed, yet he opened not his mouth, &c." answers to no part of the Jewish history. The mention of the *grave*, and the *tomb*, is not applicable to the fortunes of a nation; still less, that part of the prophecy which represents the sufferings as *voluntary*.

129. Another argument is founded upon our Lord's prediction concerning the destruction of Jerusalem, recorded by *three* of the evangelists. See Luke xxi. 5, 25. Mat. xxiv. and Mark xiii. These passages are direct and explicit predictions.

Illustration. The general agreement of the *description* with the *event*, has been shewn by many writers. The only ques-

tion is, whether the prophecy was delivered *before* the event. And, (1.) The judgment of antiquity *concurs* in assigning the three gospels a date prior to the destruction of Jerusalem. (2.) The evangelists who wrote them must have been far advanced in life when Jerusalem was taken, and no reason has been given why they should defer writing their histories so long. (3.) Had the event been accomplished when the predictions were recorded, some hints about the completion, would probably have been dropped. (4.) The admonitions which Christ is said to have given his followers to save themselves by flight, is not easily accounted for, if the prophecy had been fabricated *after* the event. (5.) If it had been composed after the event, there would have been more specification of persons and incidents.

OF THE MORALITY OF THE GOSPEL.

130. Two points are to be conceded. *First*, that the teaching of morality was not the primary design of Christ's mission, but the establishing a *proof* of a future state. *Secondly*, that morality being the result of the experience of the effects produced by certain actions, cannot be a subject of *discovery*. Still the morality of the gospel is extraordinary, considering from whom it came.

131. The subject divides itself into *things taught*, and the *manner* of teaching. First, the gospel *omits* some qualities which have usually engaged the admiration of mankind, such as friendship, patriotism, and active courage. Secondly, It has brought forward some virtues, commonly overlooked and contemned;—as passive courage, patience under injuries, &c. The characters which possess the *former* qualities, have ever been the favourites of mankind: with Christ those who possess the *latter*, were subjects of commendation. (1.) If the *latter* disposition were *universal*, the

world would be a society of friends. If the *former*, it would produce a scene of universal confusion. (2.) If the disposition be *partial*, in the *same proportion*, it prevents the great sources of human misery. Without this disposition, enmities once begun must be eternal. The preference of the *patient*, to the *heroic* character, is peculiar to the Christian institution.

132. A second argument, drawn from the morality of the New Testament, is the stress laid upon the regulation of the thoughts. This consideration is connected with the other: *that* related to the *malicious*, *this* to the *voluptuous* passions. Together, they comprehend the whole character. A moral system which prohibits *actions*, but not *thoughts*, must be ineffectual.

132. By the Christian system we are taught to refer our actions to the will of the Creator; and constantly to have in view the happiness of those about us. The *first* direction suggests a motive which acts steadily and uniformly. By the *second*, all selfishness in the human character is corrected. The same spirit appears in the writings of the apostles; and in the epistle of Clement, and other apostolical fathers.

134. The morality of the gospel is distinguished by an exclusion of regard to fame and reputation. Ostentation, not publicity, is prohibited—not the *mode*, but the *motive*, of the action which is regarded.

135. We next consider the *manner* of our Saviour's teaching. His lessons did not consist of disquisitions. His precepts were not accompanied with *proofs*, or *arguments*; but were sen-

tentious, and suited to the character he assumed, as a messenger from God.

136. His teaching aimed at *impression*. *Conviction* was to arise from a respect to his authority. This mode of instruction was the most proper, considering the shortness of his ministry, and the difficulties attending it.

137. By this mode of instruction, *rules* are conceived in general terms; the application is left to the reason of the hearer. A *specific* compliance with the precepts would be of little value; the *disposition* which they inculcate is of the highest.

Objection. But this disposition is unattainable.

Answer. So is all perfection. Should imperfection, therefore be recommended? Our Saviour's rules can never be so mistaken as to do harm. The parables of the New Testament would do honour to any book. The Lord's prayer is without an equal or a rival. Whence had this man this wisdom?

138. The *negative* character of our Lord's discourses deserves to be considered, because, (1.) They exhibit no particular description of the invisible world, which repels the suspicion of enthusiasm. (2.) Our Lord enjoined no austerities. (3.) He uttered no impassioned devotion. The Lord's prayer is a model of calm devotion. His words in the garden, are unaffected expressions of deep, but sober, piety. (4.) He does not substitute fervency in the place of regular morality. (5.) He did not fall in with the fashions of his country, or the natural bias of his own education, for in his apothegms, there is no example of sophistry, and his lessons enforce the most enlarged benevolence. (6.) His religion was abstracted from all views of ecclesiastical or civil policy.

Illustration. Christianity declines all questions upon government; it is applicable to all forms; as it tends to make men virtuous;—as it states obedience to government, in *ordinary cases*, to be a duty of conscience;—as it induces a spirit favourable to public tranquillity;—and as it inculcates prayer for communities, and their governors, of all denominations. A religion, with such qualities, would have been thought extraordinary coming from any person; exceedingly so from him, from whom it did come. Suppose the *mission* to be *real*, all is accounted for. But without reality, it is very difficult to explain. Christ was not like any other carpenter; the apostles were not like any other fishermen.

139. The character of Christ is part of the morality of the gospel. He is charged with no vice by friends or enemies, whereas some stain or other attaches to almost all other teachers of morals. In every narrative of Jesus, we perceive traces of devotion, humility, patience, &c. which qualities are to be collected from incidents.

Illustration. His *devoutness*, from his frequent retirement to solitary prayer;—his *humility*, from his endeavours to check contentions among his disciples for superiority;—his *benignity*, from his kindness to children, from the tears which he shed over his country, and upon the death of his friend, &c. —his *mildness*, in the rebuke to his disciples at the Samaritan village; and in his prayer for his enemies; his *prudence*, in his conduct upon trifling questions; and in answer to artful questions; witness his withdrawing, in various instances, from the first symptoms of tumult; his behaviour in the case of the woman caught in adultery; and his reply to those who demanded of him the authority by which he acted. Matt. xxx. 23, &c.

OF THE CANDOUR OF THE WRITERS OF THE NEW TESTAMENT.

140. This candour consists in noticing many circumstances which no writer *would* have forged, or would have inserted, had he thought himself

at liberty to *mould* the particulars of that story according to his choice.

Example. (1.) Relating unanimously, that Christ's appearance, after his resurrection, were to his disciples *alone*, and not attempting to conceal this, which, at first sight, is an unfavourable circumstance. (2.) John the Baptist's message, stating his doubts concerning the character of Christ, must have afforded handle to cavil and objection. The same observation holds concerning the apostacy of Judas. John, vi. 66. "*From that time many of his disciples went back, and walked no more with him.*" Was it the part of a writer who dealt in disguise to put down this anecdote? or this—"*He did not many mighty works there, because of their unbelief.*" Lastly, where do we find less disposition to magnify, than where Paul is said to have preached from morning to night; and adds, "and some believed the things spoken, and some believed not!" Mat. xxi. 21. carries with it a difficulty, which no writer would have brought upon himself officially. Add also, the extreme *naturalness* of some things related in the New Testament. Mark, ix. 24. The struggle in the father's breast between solicitude for his child, and an involuntary distrust in the power of Christ, is expressed with an air of reality which could hardly be *counterfeited*. Mat. xxi. 9. The eagerness of the people to introduce Christ into Jerusalem; and their demand, in a short time after, to crucify him, represents *popular favour*, and agrees with nature and experience. The *rulers* rejecting Christ, while many of the common people received him, was the natural effect of prejudice. The conversation of our Lord with the Samaritan woman at the well, was of the same kind. See several other instances in Dr. Paley's admirable work.

OF THE IDENTITY OF CHRIST'S CHARACTER.

141. This identity of our Lord's character applies principally to the comparison of the three first gospels with that of John.

Illustration. John wrote after the other evangelists, and supplies omissions in their narratives; but in relating different actions and discourses, he preserves a similarity of manners, which indicates, that the actions and discourses proceed from the same person.

142. This agreement is most strong in our Sa-

viour's mode of teaching; and in that property of it which consists in his drawing of the *doctrine* from the occasion; or raising reflections from the objects and incidents before him. There is nothing of this sort perceptible in the speeches recorded in the Acts, nor in any other but those which are attributed to Christ. [The author, Dr. Paley, here points out this *manner*, in the three first evangelists, and shews its agreement with the examples of Christ's discourses preserved by John. These examples cannot be abridged: the reader must, therefore, be referred to the book itself.]

143. There seems an *affinity* between the history of Christ's placing the little child in the midst of his disciples, in the *three* evangelists; and the history of Christ's washing the feet of his disciples, recorded by John.

144. The phrase, "*the son of man*," is found as applied by Christ to himself, in *all* the gospels, but is never used *of him* by any other person.

145. Christ is represented by the different historians as *withdrawing* himself out of the way, whenever the multitude indicated a disposition to tumult.

146. The reserve, which, for some time, Christ used in announcing his own character, is recorded by all the evangelists.

147. The difficulty which the disciples had in understanding Christ, when he spoke of his passion and resurrection, are noticed in Luke, ix. 45. Mark, ix. 32. and in John, xvi. 16. &c.

148. Our Lord's meekness during his last sufferings, which is conspicuous in the three first evangelists, is preserved by John under *separate*

examples. John, xviii. 20. is very similar to Mark, xiv. 48. Luke, xxii. 52.

Illustration. In both, there is the same tranquillity, and the same reference to his public teaching. Matthew and Mark make the charge upon which our Lord was condemned to be a threat of destroying the temple; but they do *not* say upon what circumstance this calumny was founded. John, in the early part of his history, supplies the defect. See Mark, xiv. 5. and John, ii. 19.

149. The appointment of the twelve apostles is mentioned by the three first evangelists, who have given their names. John, through his whole narrative, *supposes* Christ to be accompanied by twelve disciples: and whenever he notices any one of them, it is one included in the catalogue of the other evangelists. All this bespeaks reality.

OF THE ORIGINALITY OF OUR SAVIOUR'S CHARACTER.

150. The Jews were expecting a person who should advance their nation to independence and prosperity. Had Jesus been an *enthusiast*, he would have fallen in with the popular delusion. Had he been an *impostor*, he would have flattered their prevailing hopes.

Illustration. All the pretended Messiahs did so, of whom Josephus mentions many. A mission, the operation of which was to take place in another life, was a thing *unthought* of as a subject of these prophecies. Hence Jesus came in a character inconsistent with enthusiasm and imposture, both of which have ever *followed* prevailing opinions. It is said that Jesus having tried the other plan, turned at length to this: the answer is, that the thing is said without evidence, and against evidence.

OF THE CONFORMITY OF FACTS, WITH THE STATE OF THINGS.

151. This conformity, if made out, proves that the writers possessed a species of knowledge, which could only belong to an inhabitant of that country, and to one living in that age. Hence the genuineness of their writings.

Illustration. The authors, by their situation, must have *known* the facts which they relate;—the argument is stronger from the *mixed* nature of the allusions in this book;—the scene of action is displayed in the greatest cities of the Roman empire; allusions are made to the manners, and principles, of the Greeks, Romans, and Jews, which renders forgery very difficult. A Greek or a Roman, in the second or third century, would been have wanting in Jewish literature; a Jewish convert would have been deficient in the knowledge of Greece and Rome.*

152. These agreements appear not only in articles of public history; but in minute and peculiar circumstances.

Illustration. The destruction of Jerusalem produced such a change in the state of the country, that a writer who was unacquainted with the circumstances of the nation *before* that event, would find it difficult to avoid mistakes in endeavouring to give detailed accounts of transactions connected with those circumstances. There appears also, in the writers of the New Testament, a knowledge of the affairs of those times, which we do not find in authors of later ages.

Objection. (1.) It has been objected that the *taxing* during which Jesus was born, "*was first made whilst Cyrenius was governor of Syria.*" Luke, ii. 2. Now Cyrenius was not governor of Syria until ten years *after* the birth of Christ, and a taxing *was* made in the beginning of his government.

Answer. The sentence in Luke, may be translated, "*this was the first assessment of Cyrenius, governor of Syria*;" the words *governor of Syria*, being used after the name of Cyrenius as his title; and this title, belonging to him at the time

* See the argument fully and most ably illustrated, and proved, in Dr. Paley's work, vol. ii. p. 136, 191.

of *writing* the *account*, was naturally subjoined to his name, although acquired *after* the transaction which the account describes.

(2.) Luke, in his third chapter, says—"Now in the fifteenth year of Tiberius Cæsar, Jesus began to be about thirty years of age." At this period, according to Josephus, he must have been at least thirty-one, perhaps 33 years old.

Answer. This difficulty is solved by attending to the Greek, which signifies, "that he was *about thirty* years of age," and the adverb, *about*, gives all the latitude that is wanted.

(3.) Acts, v. 36. "For about three days rose up one Theudas, &c." Josephus's account of Theudas referred to a transaction seven years *after* Gamaliel's speech, of which this text is a part.

Answer. There might be *two* imposters of the same name; for there were *four* persons of the name of Simon, within forty years, and three of Judas within ten years, who were all leaders of insurrection.

(4.) Mat. xxiii. 34. "Unto the blood of *Zacharias, son of Barachias*, whom ye slew between the temple and the altar." There is a Zacharias, whose death is related in the 2d book of Chronicles, which supports the allusion; but he was the son of Jehoiada. There is also Zacharias the prophet, who was son to Barachiah, but of whose death we have no account.

Answer. The first Zacharias was probably the person, and the name of the father has been added *since*, by some transcriber, who took it from the title of the prophecy.

OF UNDESIGNED COINCIDENCES.

153. Between the letters of St. Paul, and the history of the Acts of the apostles, there exist many notes of *undesigned* correspondency; which is sufficient to prove, that neither the history was taken from the letters, nor the letters from the history; and the coincidences are too close and numerous to be accounted for by the accidental concurrences of fiction.*

* See this subject discussed more at large in Dr. Paley's "Horæ Paulinæ."

Illustration. (1.) St. Paul, in these letters, affirmed his own performance of miracles; and that miracles were the signs of an apostle.

(2.) It is shewn, that the series of actions represented by St. Paul was real; which proves, that the original witnesses of the Christian history, devoted themselves to lives of toil and suffering, in consequence of the truth of that history

(3.) It is also proved that the author of the "Acts" was well acquainted with St. Paul's history, and a companion of his travels, which establishes the credit of Luke's gospel.

(4.) The similitude between John's gospel and the first epistle of St. John, is remarkable; it is also valuable, as the epistle asserts the writer's personal knowledge of Christ's history. Chap. i. 1-3.

OF THE HISTORY OF THE RESURRECTION.

154. The strength of this part of the evidence of Christianity, does not arise from its being a more decisive proof of supernatural agency than other miracles, but from the certainty we have that the apostles and first teachers *asserted* the fact, which would have been known by their epistles, if the gospels had never been written.

Illustration. Every piece of Scripture recognizes, the resurrection. Every writing from that time to the present, *for* or *against* Christianity, speaks of this article as received, *without doubt*, by all Christians It has been asked; Did the Apostles knowingly publish a falsehood; or were they themselves deceived? The *first* is generally given up; the nature of the undertaken, and of the men, exempt their memory from the suspicion of imposture. The solution more deserving of notice, is that which would resolve the conduct of the apostles into *enthusiasm*; and would class the resurrection with stories of apparitions. This comparison will not stand; for Christ was seen by *many* persons separately, and together, by day, as well as by night: who conversed and ate with him, and who examined his person.

Objection. (1.) But these accounts are upon the credit of *our* records.

Answer. The resurrection was asserted; it was, therefore, incumbent on the enemy to have produced the dead body.

(2.) The disciples had stolen the body.

Answer. This supposes *fraud.* Besides it is loaded with improbabilities; such as the situation and fears of the disciples; the impossibility of succeeding in such an attempt, both from the guard set over the tomb, and from the lightness of the night, it being the time of full moon; and the inevitable consequence of detection.

155. If the body had been stolen, the Jews would have produced it, as the completest answer to the story of the resurrection.

THE PROPAGATION OF CHRISTIANITY.

156. In considering in *what degree*, within *what time*, and to *what extent*, Christianity was actually propagated, we must refer to the Acts of the Apostles.

Illustration. (1.) A few days after the ascension, about 120 disciples met together, probably persons connected with the apostles, and with one another. (Acts, i. 5.) It does not appear that they were aware that a new religion was to be established.

(2.) On the day of Pentecost three thousand were added to the society, (Acts, ii. 41.) many of whom probably had before been believers in Christ, and now openly avowed their attachment to his cause.

(3.) In the fourth chapter, it is said their numbers were 5000; and in the next, we read, that believers were added to the Lord, multitudes both of men and women.

(4.) The sixth chapter speaks of the disciples being greatly multiplied in Jerusalem, and that a great company of priests were obedient to the faith. It appears, farther, that the preaching of Christianity was *confined* for more than a year to the city of Jerusalem.

157. A persecution dispersed the converts throughout Judea, and Samaria: during the second period, of four years, Christianity was propagated among Jews, Jewish proselytes, and Samaritans.

158. The apostles did not know that they were

at liberty to propose the religion to mankind at large, until it was revealed to Peter by a miracle.

159. The third period commences, about seven years after Christ's ascension, with the preaching of the gospel to the Gentiles of Cesarea; and before the close of this period, or within thirty years after the death of Christ, his religion had spread itself through almost all the districts of Asia Minor, through Greece, and the Islands of the Ægean Sea, the sea coast of Africa, and had extended to Rome; Jerusalem continuing the centre of the mission.

Illustration. The following observations result from these circumstances: (1.) The account comes from a person who was concerned in a portion of what he relates, and was contemporary with the whole of it. (2.) It is an incomplete account of the propagating of Christianity; therefore, if what we read in the history be true, much more than what the history contains must be true also. (3.) That the account is, for this reason, more credible. Had it been the author's design to have *displayed* the early progress of Christianity, he would have collected accounts of the other apostles. (4.) The intimations of the number of converts, and the success of the apostle's preaching, come out, for the most part, *incidentally;* which removes the suspicion of a design to exaggerate or deceive. The account is confirmed by *paralled testimonies*, in the letters of the apostles; those of St. Paul are addressed to the churches of Corinth, Phillippi, &c. at which places his *ministry* is recorded.

TESTIMONIES IN SUPPORT OF THE ABOVE.

160. Tacitus speaks of a vast multitude of Christians at Rome in the tenth year of Nero. Pliny's letters to Trajan, written not quite eighty years after the ascension, proves that the Christians in Pontus and Bithynia were very numerous, and had subsisted there some considerable time;

now there is *no* evidence that Christians were more numerous in those places than in other parts of the Roman empire; hence, the *truth* of the representations given of the general state of Christianity in the world by Christian writers.

161. Justin Martyr, who wrote thirty years after Pliny, says, there is not a nation, either Greek or barbarian, amongst whom prayers are not offered to the Father by the name of Jesus.

162. The rapid and general diffusion of Christianity is noticed by succeeding writers to the time of Constantine, who probably declared himself on the side of the Christians, because they were the powerful party. Jerome, in the year 392, reckons up 120 *Christian Writers*.

163. In viewing the progress of Christianity, our first attention is due to the number of converts at Jerusalem after the founder's death;—then, to attend to the establishment of Christian societies in Judea and Galilee;—afterwards, to recollect the success of the apostles in their travels;—finally, to consider the subsequent spread of the religion.

Illustration. In all these stages the history is without a parallel, inasmuch, as it was the prevalency of a doctrine depending on a matter of fact, in opposition to the prejudices of education, fashion, and worldly policy.

164. If the widely disproportionate effects which attend the preaching of *modern* missionaries of Christianity in comparison with what followed the ministry of Christ and his apostles, be duly considered, it will appear, that they possessed means of conviction, which we have not; that they had proofs to appeal to, which we want.

165. Mahometanism resembles Christianity in the rapidity of its progress; the recency of its history; and the prophetic character assumed by its author.

166. The difference between the two is highly important; Mahomet did not found his pretensions upon miracles, *capable of being known, and attested by others;* he expressly disclaims the power.

Observation. Admitting, therefore, the whole of Mahomet's authentic history as far as was witnessed by others, to be true, he might still be an impostor, or enthusiast, or an union of both: but admit almost any part of Christ's public history to be true, and he must have come from God.

Objection. If one religion could make its way without miracles, why might not another?

Answer. This is not the question. The proper question is, whether a religion, founding itself on miracles, could succeed without any reality to rest on? As Mahomet did not take this course, it may be presumed very difficult, if not impossible. He knew the importance of miracles, by incessantly referring to those of preceding prophets.

167. The establishment of Mahomet's religion was affected by causes, which, in no degree, appertained to the origin of Christianity.

Illustration. During the first *twelve* years, when Mahomet used only persuasion, and confined his exertions to Mecca, it appears, that he could reckon upon no more converts than eighty-three men and eighteen women, yet this progress was aided by the following important advantages: 1. He was the grandson of the most honourable and powerful family in Mecca. 2. He conducted his design with great art and prudence: his first application was to his own family, all of whom attained to honour and riches, to the command of armies, and the government of kingdoms. 3. The Arabs probably acknowledged *one* supreme Deity, which, at first, was the leading doctrine of Mahomet. 4. Mahomet seems to have had

these two purposes in view: *to make converts, and those converts soldiers*; as the following particulars will shew. (1.) He assures the Jews, Christians, and Arabs, that *his* religion had been originally their own. (2.) He never ceased from describing the future anguish of unbelievers. (3.) His voluptuous paradise. (4.) The highest heavens for those who fought his battles, or expended their fortune in his cause.* (5.) He applied the doctrine of predestination to fortify the courage of his adherents. (6.) He allowed a plurality of wives, in compliance with the climate of the country; and he did not prohibit the use of wine till he had completely established his authority.

168. When Mahomet was received into the city of Medina, he changed his conduct, pretending that he had received a commission to *destroy* infidels, and to set up the true faith by the *sword*. An early victory over a very superior force established his renown; we have, therefore, from this time, nothing left to account for but, that he should be able to collect an army, and that his army should conquer.

Illustration. From all sides, the roving Arabs crowded round the standard of religion and plunder, of freedom and victory, of arms and rapine. Arabia, occupied by small independent tribes, yielded to the progress of a firm and resolute army. After the reduction of his native peninsula, the weakness of the Roman provinces on the north and west, and the distracted state of the Persian empire on the east, facilitated the successful invasion of neighbouring countries. That Mahomet's conquest's should carry his religion along with them, will excite little surprise, when we know the conditions which he proposed to the vanquished: death or conversion was the only choice offered to the idolaters.

* The sword (saith Mahomet) is the key of heaven and of hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment; his wounds shall be resplendent as vermillion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims.—*Gibbon.*

169. The success of Mahometanism, during this and every future period, cannot be stated in prejudice of the Christian argument; nor does it stand in the way of this important conclusion: that the propagation of Christianity, in the manner and under the circumstances in which it was propagated, is an *unique* in the history of the species. A Jewish peasant overthrew the religion of the world.

PART III.

A brief Consideration of some popular Objections.

THE DISCREPANCIES BETWEEN THE SEVERAL GOSPELS.

170. A STORY should not be rejected, by reason of some *diversity* of circumstances with which it is related; for the character of human testimony is—substantial truth under circumstantial variety; but a close agreement induces suspicion of confederacy and fraud.

Illustration. (1.) Important variations, and even *contradictions*, are not always deemed sufficient to shake the credibility of the fact. The embassy of the Jews to Claudian, Philo places in *harvest*, Josephus in *seed-time*. (2.) Lord Clarendon states, that the Marquis of Argyle was condemned to be *hanged*, which was performed on the *same day*. *Four* other historians say that he was *beheaded* upon the *Monday*, having been condemned on the *Saturday*. This contradiction never led a person to doubt, whether the Marquis was executed or not. Dr. Middleton thought the different hours of

the day assigned to the crucifixion, by John, and the other Evangelists, did not admit of reconcilement. But this does not injure the history of the principal fact.

171. A great deal of the discrepancy arises from omission, which is always an uncertain ground of objection.

Illustration. Suetonius, Tacitus, and Dio Cassius, have all written of the reign of Tiberius, and each has omitted many things mentioned by the rest. These discrepancies will be more numerous, when men do not write histories but *memoirs*, that is, when they do *not* undertake to deliver, in the order of time, a regular account of *all* things of importance, which the subject of the history did and said, but only such passages as were suggested *by* their *particular design* at the time of writing. Thus, the design which Matthew had in view while he was writing the history of the resurrection, was, to attest the faithful performance of Christ's promise to his disciples, to go before them into Galilee.

ERRONEOUS OPINIONS IMPUTED TO THE APOSTLES.

172. Objections have been raised concerning the quotations of the Old Testament, found in the New; they are said to be applied *contrary* to the sense of the original.

Answer. Many of these quotations were only intended as *accommodations*, common to writers of all countries.

173. Another error imputed to the first Christians was the expected approach of the day of judgment. Similar to this was their assurance that John would *not* die, which arose from a misinterpretation of our Saviour's words; hence it is objected, that admitting the *fallibility* of the apostolic judgment, on what can we rely?

Answer. Give us the apostles' testimony, and we do not stand in need of their *judgment*: give us facts, and we have all we want.

174. We must learn to separate what was the object of the apostolic mission, and declared by them to be so, from what was extraneous.

Illustration. Of points *clearly* extraneous nothing need be said. Of points incidentally connected with it, demoniacal possession is one. The *doctrine* Christ did not bring into the world. The *malady* was real, the *cure* was real; the matter of fact was in either case the same.

175. In reading the apostolic writings, we are to distinguish between their *doctrines* and their *arguments*. The former came to them by *revelation*, but they used to support them by such considerations as their own thoughts suggested.

Illustration. The call of the Gentiles was imparted to the apostles by revelation, and was attested by the miracles which attended the Christian ministry among them.

THE CONNECTION OF CHRISTIANITY WITH THE JEWISH HISTORY.

176. Christ assumes the *divine* origin of the Mosaic institution, and recognizes the *prophetic* character of many of the ancient Jewish writers.

Illustration. Thus far we are bound to go: but we are not to make Christianity answerable for the circumstantial truth of each separate passage in the Old Testament. In our Saviour's time, the books were universally read by the Jews; he and his apostles used them, and referred to them. Yet, except where he expressly ascribes a divine authority to particular predictions, we cannot, strictly, draw any conclusions from the books being so used and applied, besides the proof, which it is, of their notoriety and reception at that time.

REJECTION OF CHRISTIANITY.

177. It is acknowledged, that the Christian religion did not produce an universal, or even a general, conviction in the minds of men, of the age and country in which it appeared: and this has been called the *rejection* of the Christian history and miracles.

178. This objection divides itself into two parts, viz. as it relates to the Jews, and the Gentiles. 1st. As to the *Jews:* with us there is but one question, were the Miracles really wrought? Admitting this, we acknowledge the whole. This does not appear to have been the case with the Jews.

Illustration. John vii. 21, 31. exhibits the reasoning of different sorts of persons, upon the occasion of a real miracle. The account of Lazarus's resurrection is observable for the same purpose. The spectators did *not* perceive that the works of Jesus bore witness to the truth of his pretensions. Again, in the ninth chapter of John's gospel, we have a full account of the cure of the blind man; a miracle submitted to all the scrutiny which a sceptic could propose; yet the *rulers* rejected its force; but on the mind of the man restored, it had its proper and natural operation.

Question. How could such a turn of thought obtain with the ancient Jews?

Answer, (1) Because their expectation of a Messiah, was of a nature totally different from what the appearance of Jesus bespoke him to be: and, (2) Because they had a persuasion of the agency of demons in the production of supernatural effects. The *first* would put them to seeking for an excuse, why they should not receive Jesus in the character he claimed. The *other* supplied such an excuse. Let Christ work his miracles, the answer was ready, he wrought them by the assistance of demons.

179. (2.) The *infidelity* of the *Gentile world* is to be resolved into the contempt they had for Christianity prior to examination.

Illustration. (1.) The state of religion among the Greeks and Romans, had a tendency to induce this disposition; Christianity had nothing to attract their notice; it mixed with no politics; it produced no fine writers; the nature, office and ministry of Jesus would be foreign to their conceptions.

(2.) Its connection with Judaism would injure it with the learned heathen, who regarded *Jehovah* himself as the *idol* of the Jewish nation; and this would preclude all *inquiry* among men of education, which accounts also for their *silence* on the subject. In this manner Christianity *was* treated by Pliny the Younger, and by Tacitus.

(3.) The heathen public were probably divided into two classes; those who despised Christianity beforehand, and those who received it. Therefore the writers would be those who were silent about Christianity, and those who were Christians. The notion of *magic* was resorted to by the *heathen* adversaries, as that of *diabolical* agency was by the Jews.

Illustration. Justin Martyr alleges this as his reason for arguing from prophecy rather than from miracles. Origen imputes this evasion to Celsus; Jerome to Porphyry; and Lactantius to the heathen world in general.

180. It is said the Christian miracles are not recited, or appealed to, by early Christian writers themselves, so fully or frequently as might have been expected.

Answer. This objection applies to the letters of the Apostles, which are either *hortatory*, or *argumentative*. In the *former* there appears no place for more references than we find; the nature of the *argumentative* epistles accounts for the infrequency of the allusions. They were not written to prove the truth of Christianity, but to show its *design* and *effects;* and of those effects, the value and extent.

181. Miraculous evidence must be the *ground* of all the epistles.

Illustration. The *apostolic epistles* resemble the *apostolic speeches.* Peter, in six speeches, refers but *twice* to the miracles of Christ; and *once* to the miraculous powers which he himself possessed. Stephen's long speech contains no reference to miracles. St. Paul, before Festus, appeals to Christ's resurrection, and his own conversion, to which there are references in his epistles, and *three* indubitable references to the

miracles which he himself wrought. Hence the agreement between his speeches and letters.

182. The *miraculous* history was pre-supposed, and therefore, the point which occupied the writer's thoughts was this; *allowing* the history to be true, ought Jesus to be received as the *Messiah?* if so, what was the object and benefit of his mission.

183. The same observations will apply to the writings of the *Fathers;* the subject of which they treated, did not lead them to any direct recital of the Christian history.

184. The next class of writers is that of the *Apologists*, the avowed defenders of Christianity. Quadratus, the most ancient, appealed to the miracles of Christ, in terms as express as we could desire. Justin Martyr asserts the performance of miracles by Christ, in words as strong as language will admit; and also assigns the reason why he had recourse to the argument from *prophecy* rather than from *miracles*, viz. that his opponents would ascribe the latter to magic. Similar observations may be made respecting Tertullian, Origen, and Jerome; which prove that the miracles of Christ were appealed to in their literal sense by the early *Apologists* for Christianity, which is an answer to the objection.

Illustration. If these did not appeal so frequently to miracles as we should, it was not owing to their ignorance, nor their doubt of the facts, and is therefore no objection to the truth of the history, but to the judgment of its defenders.

185. Another argument is the want of universality in the knowledge and reception of Christianity, and of greater clearness in the evidence.

It is said, If revelation came from God, no part of the human species would remain ignorant of it, no understanding could fail of being convinced by it.

Answer. The advocates of Christianity do not pretend that their religion possesses these qualities, nor do they deny it to have been within the compass of divine power to have communicated to the world a stronger and more extensive influence. The not having more evidence, is not, however, a sufficient reason for rejecting that which we have. If this dispensation laboured under no defects but what are common to others, we are not justified in rejecting it. Throughout *nature*, which is a system of beneficence, we are seldom able to make out a system of *optimism*.* To inquire what the Deity *might* have done, is a mode of reasoning which will *not* do in *natural history*, nor in *natural religion*, and therefore cannot, with safety, be applied to *revelation*.

186. The general character of the works of nature, is on the one hand goodness in design and effect, and on the other, a liability to difficulty and objections. Christianity participates in the same character; nevertheless, the real system in both cases, may be a system of strict optimism, although the proof be hidden from us.

Illustration. If Christianity be compared with the state and progress of natural religion, the objector will gain nothing by the comparison. *Natural religion* is not universal: the existence of the Deity is not known to all, but it cannot be argued, that therefore he does not exist.

187. If Christianity be regarded as an instrument for the melioration of mankind, its progress

* We cannot judge of optimism, because it necessarily implies a comparison of that which is tried, with that which is not tried; of consequences which we see with others, that we imagine; concerning many of which it is more than probable we know nothing; and concerning some, that we have no notion.

resembles that of other causes by which human life is improved; it has put things into a *train*; it may become universal; and the world may continue in that state so long, as that its duration may bear a vast proportion to the time of its partial influence.

188. *Irresistible evidence* would restrain the voluntary powers too much, to answer the purpose of trial, or probation; and it would, therefore, be improper for such beings as we are.

189. Irresistible *external* evidence would leave no place for the admission of *internal* evidence, which applies itself to the knowledge, love, and practice of virtue, and which operates in proportion to the degree of those qualities, which it finds in the person whom it addresses.

Illustration. Men of good dispositions, among Christians, are greatly affected by the impressions which the Scriptures themselves make on their minds. Their convictions are strengthened by these impressions; which perhaps was intended as one effect to be produced by the religion.

190. It may be questioned, whether the perfect display of a future state, would not make a degree of impression upon the mind, incompatible with the duties of life.

Illustration. The first Christians sold their possessions and goods; had all things in common; and continued daily in the temple. This was natural, and what might have been expected from miraculous evidence coming with full force upon the senses of mankind: but if this state of mind had been universal, the business of the world could not have proceeded. The arts of social life would not have gone on. The plough and the loom would have stood still. Agriculture and manufactures could not have flourished, or perhaps have been exercised at all. As religion is now proposed, men are able to effectuate their salvation through the medium of Christi-

sanity, without interruption of the regular course of human affairs.

THE SUPPOSED EFFECTS OF CHRISTIANITY.

191. It has been contended that Christianity has had a bad effect upon public happiness; because it is sought in a wrong place. It is not to be looked for in the councils of princes; in the resolutions of popular assemblies; in the conduct of governments towards their subjects: of sovereigns to one another; of conquerors at the head of armies; topics which fill the page of history: but it must be perceived in the silent course of private life.

192. The substance of religion is necessarily *invisible*. Much of the influence of Christianity may be felt in times of public distress. The Christian religion *acts* upon public usages and institutions, respecting war, government, marriage, public amusements, and the state of the poor.

193. But the argument depended on is, the benefit of religion in *private* stations. It has been the author of virtue and happiness to millions; it hath had a *sensible* influence on the public judgment of morals: hence many may be kept in order by Christianity who are not Christians. But it is not to be appreciated by its *temporal effects*; its influence upon the *whole* of existence must be estimated.

194. Christianity is charged with many consequences for which it is not answerable: for as religion has *not* made persecuting laws; it is answerable for no part of the mischiefs of persecution.

Illustration. Had there been in the New Testament, what there are in the Koran, precepts authorizing *coercion*, in the propagation of religion, the case would have been different. If Christianity be charged with every mischief of which it has been the *occasion*, though not the *motive*; the answer is, that if malevolent passions be there, the world will never want occasions. It is owing to Christianity, or the want of it, that the finest regions of the east, the peninsula of Greece, together with a great part of the coast of the Mediterranean sea, are at this day a desert, or that the banks of the Nile, whose fertility is not to be impaired by neglect, nor destroyed by the ravages of war, serve only for the scene of a ferocious anarchy, or the supply of unceasing hostilities. Europe itself has known no religious wars for some centuries, yet has hardly ever been without war.

THE CONCLUSION.

195. In religion much depends on the *order* of our inquiries. He who takes up a system of divinity, believing that every part must be true, or the whole false, approaches the discussion with great disadvantage.

Illustration. Under this prejudice we are all in some measure introduced to our religious studies; the *doctrines* of religion come to us before the *proofs*, hence persons of hasty tempers have rejected the whole. We ought first to examine the general truth of its principles, and then enquire into its doctrines. What is clear in Christianity, is sufficiently valuable; what is dubious, unnecessary or of subordinate importance.

196. The truth of Christianity depends upon its leading facts, and upon them alone. Of these we have sufficient evidence. We have uncontested and incontestible points, to which the history of the human species hath nothing similar to offer.

Illustration. A Jewish peasant, without force or influence, changed the religion of the world. After he had been put

to death, his companions asserted his supernatural character, founded on supernatural operations, and in testimony of these assertions they suffered persecution and death. A very few days after this person had been publicly executed, and in the very city in which he was buried, these his companions declare, with one voice, that his body was restored to life: in this fact they persisted, in the face of those who had killed him, and who were armed with the whole power of the country. As to these facts, the Christian story hath never varied; nor has any other ever been set up in its room. All sects, in all ages, have *concurred* in representing these facts in the same manner.

197. The particulars of the gospel mission we have from the persons engaged in it, and their companions, in *four* books, the authenticity of which is established by stronger proofs than belong to almost any other ancient book.

198. These books also bear strong *internal* evidence of their truth, inasmuch as the writers understood the history, and usages of the times, to which they refer.

199. In comparing these books with one another, we find them varying, so as to repel suspicion of *confederacy*, and so agreeing under this variety, as to shew they had one real transaction for their common foundation.

200. The four narratives are confined to the history of the founder, and end with *his* ministry. The story is carried on by a person connected with the business, and the substance is *confirmed* by a number of *original letters*, written by one who is the principal subject of the history.

201. The miracles were not *secret*, nor *momentary*, nor *tentative*, nor *ambiguous*, nor performed under the sanction of *authority*, with the spectators on their side, nor in affirmance of tenets already established.

202. The evidence of these miracles was contemporary; published on the spot; involved questions of the greatest magnitude; contradicted fixed prejudices; and it required from those who accepted it, principles and conduct which might expose them to outrage and persecution.

203. The event, as might be expected, was *noticed* in the prophetic writings of the Jews; had the consequences been more distinctly revealed, it would have cooled their ardour for an institution, which was eventually to give place to one more perfect.

204. The great importance of revelation is to be estimated from the *doctrine* of a resurrection from the dead; the other articles of the Christian faith are but adjuncts to this; its *morality* is wise and pure, neither adapted to vulgar prejudices, nor flattering popular notions, nor excusing established practices, but calculated to promote human happiness.

205. The Deity, to *fix* the institution, vouchsafed a miraculous attestation; he then committed its future progress to the natural means of human communication. In this, Christianity is analogous to most other provisions for human happiness. The provision is made, and left to act according to the laws of a more general system.

205. If the constant recurrence to our observation of contrivance, design, and wisdom, in the works of nature, fix upon our minds the belief of a God, all is easy. In the counsels of such a being, it is not improbable that there should be a future state, or that we should be acquainted with it.

206. A future state rectifies every thing; because, if moral agents be eventually happy or miserable, according to their conduct in the stations assigned them here, it seems not very material by what rules these stations are assigned: it therefore solves all objections to the divine goodness.

207. A higher degree of assurance was necessary than that drawn from the light of nature, to overcome the shock which the senses receive by the appearances of death.

208. Since a future state, and the revelation of a future state, are not only perfectly consistent with the attributes of God, but also remove many difficulties: since there is such a strong body of historical evidence that such a revelation has been communicated, we may set our minds at rest with the assurance, that in the resources of *creative* wisdom, expedients cannot be wanted to carry into effect what the Deity hath intended.

Illustration. Either a new and mighty influence will descend upon the human world, to resuscitate extinguished consciousness; or amidst the other wonderful contrivances with which the universe abounds, and by some of which we see animal life, in many instances, assuming improved forms of existence, acquiring new organs, new perceptions, and new sources of enjoyment; provision is also made, though by methods secret to us, for conducting the objects of God's moral government through the necessary changes of their frame, to those final distinctions of happiness and misery which he hath declared to be reserved for obedience and trangression, for the right and wrong employment of the faculties and opportunities with which he has entrusted us.

No. I.—A Chronological Table *of the Sacred Books of the New Testament, according to Dr.* Lardner.

BOOKS.	PLACE WHERE WRITTEN.	YEAR OF CHRIST.
Matthew,	Judea, or near it,	About - - 64
Mark,	Rome,	- - - - 64
Luke,	Greece,	- - - 62 or 64
John,	Ephesus,	- - - - 68
Acts,	Greece,	- - - 63 or 64
Romans,	Corinth,	About February, - 59
1 Corinth.	Ephesus,	Beginning of 56
2 Corinth.	Macedonia,	October, - 57
Galatians,	Corinth, or Ephesus,	Near the end of 52 or beginning of 54
Ephesians,	Rome,	About April, - 61
Philippians,	Rome,	Before the end of - 62
Colossians,	Rome,	Before the end of - 62
1 Thessals.	Corinth,	- - - - - 52
2 Thessalo.	Corinth,	- - - - 52
1 Timothy,	Macedonia,	- - - - 56
2 Timothy,	Rome,	About May, - 61
Titus,	Macedonia, or near it,	Before the end of 56
Philemon,	Rome,	Before the end of - 62
Hebrews,	Rome, or Italy,	In the spring of - 63
James,	Judea,	61, or beginning of 62
1 Peter,	Rome,	- - - - - 64
2 Peter,	Rome,	- - - - 64
John 1st Ep.	Ephesus,	About - - 80
—— 2d Ep.	Ephesus,	Between - 80 and 90
—— 3d Ep.	Ephesus,	Between - 80 and 90
Jude,	Unknown,	- - - 64, or 65
Revelation,	Patmos, or Ephesus,	- - - 95, or 96

No. II.—A Table *of* St. Paul's *Apostolic Journeys*.

The first Journey begins in the Year of Christ 44, and ends 48.		
Antioch in Syria	Lystra	Attalia
Seleucia	Derbe	Antioch in Syria
Salamis	Lystra	Phœnicia
Paphos	Iconium	Samaria
Perga in Pamphylia	Pisidia	Jerusalem
Antioch in Pisidia	Perga	Antioch in Syria
Iconium		
The second Journey begins A. D. 50, and ends 54		
Rest of Syria	Samothracia	Athens
Cilicia	Neapolis	Corinth
Derbe	Philippi	Cenchrea
Lystra	Amphipolis	Ephesus
Iconium	Apollonia	Cæsarea
Phrygia	Thessalonica	Jerusalem
Galatia	Beroea	Antioch in Syria
Troas		
The third Journey begins A. D. 54, and ends 58.		
Galatia	Philippi	Coos Island
Phrygia	Troas	Rhodes Island
Ephesus	Assos	Patara in Lycia
Troas	Mitylene Island	Tyre
Macedonia	Chios Island	Ptolomais
Greece	Samos Island	Cæsarea
Corinth	Trogyllium	Jerusalem
Macedonia	Miletus in Asia	
The fourth Journey begins A. D. 60, and ends 64.		
Antipatris	Melite Island	Rome
Cæsarea	Syracuse	Italy
Sidon	Rhegium	Spain, only intended
Myra	Puteoli	Crete
Near Salmone	Appii Forum	Jerusalem
Fair Havens	Three Taverns	Antioch in Syria
The fifth Journey begins A. D. 64, and ends 68.		
Colosse	Corinth	Miletum in Crete
Philippi	Troas	Rome
Nicopolis in Epirus		

TAB. III.—*The Discourses of Jesus, arranged in Chronological order, and the names of the Places where they were delivered.*

	PLACES.
Conversation with Nicodemus,	Jerusalem.
Conversation with the Woman of Samaria,	Sychar.
Discourse in the Synagogue of Nazareth,	Nazareth.
Sermon upon the Mount,	Nazareth.
Instructions to the Apostles,	Galilee.
Denunciations against Chorazin, &c.	Galilee.
Discourse on occasion of healing the lame Man at Bethesda,	Jerusalem.
Discourse concerning the Disciples plucking Ears of Corn on the Sabbath,	Judea.
Refutation of his working Miracles by the agency of Beelzebub,	Capernaum.
Discourse on the Bread of Life,	Capernaum.
Discourse about internal Purity,	Capernaum.
Discourse against giving or taking Offence, and concerning forgiveness of Injuries,	Capernaum.
Discourse at the Feast of Tabernacles,	Jerusalem.
Discourse on occasion of the Woman taken in Adultery,	Jerusalem.
Discourse concerning the Sheep,	Jerusalem.
Denunciations against the Scribes and Pharisees,	Perea.
Discourse concerning Humility and Prudence,	Galilee.
Directions how to attain Heaven,	Perea.
Discourse concerning his Sufferings,	Jerusalem.
Denunciations against the Pharisees,	Jerusalem.
Prediction of the destruction of Jerusalem,	Jerusalem.
The Consolatory Discourse,	Jerusalem.
Discourse as he went to Gethsemane,	Jerusalem.
Discourse to the Disciples before his Ascension,	Jerusalem.

No. IV.—The Parables of Jesus, arranged in Chronological order, and the names of the Places where they were delivered.

		PLACES.
Parable of the	Sower,	Capernaum.
	Tares,	Capernaum.
	Seed springing up imperceptibly,	Capernaum.
	Grain of Mustard Seed,	Capernaum.
	Leaven,	Capernaum.
	Found Treasure,	Capernaum.
	Precious Pearl,	Capernaum.
	Net,	Capernaum.
	Two Debtors,	Capernaum.
	Samaritans,	near Jericho.
	Rich Glutton,	Galilee.
	Servants who waited for their Lord,	Galilee.
	Barren Fig-tree,	Galilee.
	Lost Sheep,	Galilee.
	Lost piece of Money,	Galilee.
	Prodigal Son,	Galilee.
	Dishonest Steward,	Galilee.
	Rich Man and Lazarus,	Galilee.
	Unjust Judge,	Perœa.
	Pharisee and Publican,	Perœa.
	Labourers in the Vineyard,	Perœa.
	Pounds,	Jericho.
	Two Sons,	Jerusalem.
	Vineyard,	Jerusalem.
	Marriage Feast,	Jerusalem.
	Ten Virgins,	Jerusalem.
	Talents,	Jerusalem.
	Sheep and the Goats,	Jerusalem.

No. V.—The MIRACLES *of* CHRIST, *arranged in Chronological order, and the names of the Places where they were wrought.*

	PLACES.
Turns Water into Wine,	Cana.
Cures the Nobleman's Son of Capernaum,	Cana.
Causes a miraculous Draught of Fishes,	Sea of Galilee.
Cures a Demoniac,	Capernaum.
Heals Peter's Wife's Mother of a Fever,	Capernaum.
Heals a Leper,	Capernaum.
Heals the Centurion's Servant,	Capernaum.
Calms the Tempest,	Sea of Galilee.
Cures the Demoniacs of Gadara,	Gadara.
Cures a Man of the Palsy,	Capernaum.
Restores to Life the Daughter of Jairus,	Capernaum.
Cures a Woman diseased with a Flux of Blood,	Capernaum.
Restores to Sight two Blind Men,	Capernaum.
Heals one possessed with a Dumb Spirit,	Capernaum.
Cures an Infirm Man at Bethesda,	Jerusalem.
Cures a Man with a withered Hand,	Judea.
Cures a Demoniac,	Capernaum.
Feeds miraculously Five Thousand,	Decapolis.
Heals the Woman of Canaan's Daughter,	near Tyre.
Heals a Man who was Dumb and Deaf,	Decapolis.
Feeds miraculously Four Thousand,	Decapolis.
Gives sight to a Blind Man,	Bethsaida.
Cures an Epileptic Boy,	Tabor.
Restores to Sight a Man born Blind,	Jerusalem.
Heals a Woman under an infirmity Eighteen Years,	Galilee.
Cures a Dropsy,	Galilee.
Cleanses Ten Lepers,	Samaria.
Raises Lazarus from the Dead,	Bethany.
Restores to Sight Two Blind Men,	Jericho.
Blasts the Fig-tree,	Olivet.
Heals the Ear of Malchus,	Gethsemane.
Causes the miraculous Draught of Fishes,	Sea of Galilee.

Jesus

QUESTIONS,

For the Exercise of Young Persons in the Science of

MORAL PHILOSOPHY.

CHAPTER I.

WHAT is Moral Philosophy?

How is the science illustrated?

What is meant by the "Law of Honour?"

To what duties does the law of honour extend?

To what conduct is the law of honour favourable?

What are the rules of life?

In what respect is every system of human laws defective?

With what are those people satisfied who regulate their conduct by the law of the land?

Do the Scriptures give directions for the exercise of particular duties?

How is this illustrated?

What example is given, and what corollary deduced?

What is the "Moral Sense?"

From what is the existence of the moral sense deduced?

What arguments prove that it is instinctive?

How is filial benevolence generated?

How are fear, aversion, &c. associated with the name, &c. of parent?

How does a child learn the meaning of the words *right* and *wrong?*

How is this illustrated, and what corollary is deduced from it?

Describe the origin and progress of the moral sense.

Is it easily analyzed?

Give the illustration.

How are children taught to do what is right, and to abstain from what is wrong?

What is the inference drawn from this?

Why is the moral sense not an instinctive principle?

If it were instinctive, what would be its perceptions?

How is the perception of right and wrong acquired?

What is meant by discipline?

In what does the perfection of the moral sense consist?

When is the moral sense said to be perfect?

Are the dictates of the moral sense perfect rules of right conduct?

Give the illustration and corollaries.

Should the perception of right be represented as constituting the obligation to practise it?

Does the obligation to virtue depend on internal feeling?

How is this illustrated?

What do those assert who deny the existence of the moral sense?

Do you recollect the examples and corollaries given?

In what do pleasures differ?

In what does human happiness *not* consist, and why?

How is this illustrated?

What persons and conditions are called happy?

On what do the degrees of happiness depend?

Does happiness consist in an exemption from pain, labour, care, business, &c.?

How is this illustrated?

Are real or imaginary evils more easily removed?

Does happiness consist in rank?

What kind of superiority gives the mind satisfaction?

How is this illustrated?

Does what a man possesses afford pleasure?

Are the pursuits of ambition wise?

What is the great business in the conduct of life?

In what does happiness consist?

How is this illustrated?

How is *hope* important to our happiness?

What is necessary to provide ourselves with a succession of pleasurable engagements?

What corollaries are deduced from this?

Is engagement of great importance?

What depends on the constitution of habits?

Are all habits much the same?

What habits are most advantageous?

How is this illustrated?

Is not health important to happiness?

How is this illustrated, and what inferences are deduced from it?

What is virtue?

What are the *subject*, *rule*, and *motive*, of human virtue?

Which are the four cardinal virtues?

How has virtue been usually divided?

What is the usual distribution of virtue?

Do mankind act more from habit or reflection?

What is the great use of moral and religious knowledge?

How is this illustrated?

By whom is a state of happiness not to be expected?

What should our conduct be in doubtful cases?

What is the example?

CHAPTER II.

What does moral obligation express?

Why are moral agents obliged to practise virtue?

What is meant by the question of *antecedency*, with regard to our obligations from *interest*, *reason*, and *the will of God?*

When are they coincident?

Why is the obligation of interest antecedent to the other two?

What is said with regard to the force of obligation?

What things are essential to the moral value of an action?

How is the degree of virtue estimated?

How is the degree of vice estimated?

Can the same external act be either more or less vicious in proportion to the moral value of the motive?

Give the first example.

Give the second example.

What is character?

When is a character perfectly virtuous?

When is a character perfectly vicious?

Is such a character possible?

When is an agent said to be virtuous?

When is an agent denominated vicious?

In moral agents, is virtue or vice more predominant?

What constitutes a vicious character?

Does the sum of virtue preponderate?

What corollaries are deduced from this?

What answers have been given to the question, Why am I obliged to keep my word?

Do these answers coincide?

What is meant by the phrase, "A man is obliged to do any thing?"

Why am I obliged to keep my word?

What are the motive and rule of our actions?

What difference is there between an act of prudence and an act of duty?

On what does a system of morality depend?

Give the illustration.

What is the business of morals?

How can we come at the will of God?

What proof is there that God, in creating men, willed their happiness?

What does contrivance prove?

How is this illustrated?

In what is the benevolence of the Deity manifested?

How can we come at the will of God from the light of nature?

What constitutes the obligation to any rule?

What objection is made to this, and how is it answered?

Why are general rules necessary?

In what is an attention to general rules included?

What is the objection to this, and how is it answered?

How is the general consequences of an action to be estimated?

How is the guilt of an action to be estimated?

What is requisite in order for a thing to be right?

Give the examples, and mention the principle they are intended to illustrate.

What is the meaning of the maxim, "Not to do evil, that good may come?"

How are right and obligation reciprocal?

What does "Right" signify?

Of what is right a quality?

How are rights divided?

What are alienable rights?

What is the distinction between alienable and inalienable rights?

What are adventitious rights?

What are natural rights?

What distinction is made between perfect and imperfect rights?

What is the difference between positive and negative rights?

What are the general rights of mankind?

Why is waste contrary to the Divine will?

In what case can men have a right to use and destroy other's property?

Why and when is restitution due?

CHAPTER III.

To what does virtue oblige us?

What is the summary of social virtue?

What advantages arise from the institution of property?

What is said of the inequality of property

On what foundation does our right to property stand?

How is this illustrated?

Upon what does one's right to an estate depend?

How is this illustrated?

Does the owner's right depend on the expediency of the law which gives it him?

How is this illustrated?

State the objection and answer.

From what is the obligation to perform promises deduced?

From what principle do men act?

What is essential to the intercourse of human life?

State the objection, answer, and illustration.

How are promises to be interpreted?

Upon what do the obligations of performing promises depend?

When are promises not binding?

Give the examples.

In what case are promises not unlawful?

Can a captive lawfully recover his liberty?

In what other cases are promises not binding?

Are erroneous promises binding, and why?

What is a contract, and how are contracts to be interpreted?

What is the general rule with regard to contracts?

In contracts of sale how is the seller bound?

What should be the rule in contracts of hazard?

Give the examples.

What is the rule in contracts of loan?

Give the examples.

What is said with regard to the loan of money?

How is the rate of interest usually regulated?

Is compound interest legal?

How is the man who borrows bound?

What is said of imprisonment for debt?

Should a man be pursued with legal vigour who is brought to distress by misfortune?

How far does a master's authority extend?

By what is the treatment of servants determined?

In what is a servant not bound?

Can a master's authority justify a servant in doing wrong?

How should apprentices be employed?

Is the master responsible for the conduct of his servant?

When is the master of a family culpable?

What does a man promise by undertaking the business of another?

What is an agent's principal difficulty?

In what case is an agent answerable?

When will an expression be binding on an agent?

In what case can an agent claim compensation?

In what cases is there a two-fold contract?

What is the contract with the founder of a school, &c.?

To what does the contract with the electors extend?

May an office be discharged by deputy?

How is a lie considered?

In what do the evil consequences of lying consist?

Are there falsehoods which are not lies, and what are they?

Why should people not indulge in fiction and exaggeration?

What is said of pious frauds?

What constitutes a lie?

Are speech and action the same with regard to veracity?

What is meant by lies of omission?

What is said of oaths?

What was the form of oaths among the Jews, Greeks, and Romans?

What circumstances have brought oaths into disrepute here?

What is the signification of an oath?

Is the lawfulness of oaths affected by the injunctions of the New Testament, "Swear not at all," &c.?

Why is perjury more sinful than simple lying?

How are oaths to be interpreted?

To what does a witness swear in an oath on evidence?

What exception is there to this?

What is meant by the oath of allegiance?

What does the oath of allegiance exclude?

What does it permit?

What does it not require?

What contrivances are adopted to evade the oath taken against bribery?

Has a man, in a state of nature, a right to dispose of his property by will?

From what does a man's right to a particular spot of ground arise?

Do natural rights expire like those created by act of parliament?

How and when were wills introduced?

To what extent are entails allowed?

Is the heir-at-law bound by the intention of the testator?

How is the right of the testator derived?

From what regard to kindred arises the disposal of fortune?

In what case is a man free from all obligation, with regard to his property?

What is the reason for providing for poor relations?

Why is the not making a will culpable?

How is this illustrated?

What was the case formerly with regard to those who died without a will?

How is succession regulated with regard to intestate persons?

What are the statutes of distribution?

What is the law with regard to estates?

What is charity?

What methods have we of promoting the happiness of our inferiors?

Do the rich maintain their servants?

In what case does a man diminish the sum of human happiness?

What should be our conduct with regard to servants?

What is said with regard to slavery?

How does Christianity operate, and what effects has it produced?

From whom is professional assistance expected?
What should be the chief object of the laws?
In what is the duty of the magistrate chiefly important?
What kind of knowledge enables a man to do much in relieving the necessities of the poor?
How can a lawyer be very useful to the poor?
In what respect is the office of a clergyman important?
How does pecuniary bounty divide itself?
What does the principle indicate?
On what principle have the poor a claim upon us?
What does Christianity say on this subject?
How does the manner of giving divide itself?
Give the illustration.
What important species of charity is noticed?
How should deeds of charity be done?
Can we excuse ourselves from charity, by saying we have nothing to spare?
In what does charity consist?
What excuses are often made, and how are they answered?
From what does the want of charity often proceed?
How is resentment distinguished?
How is anger defined?
What is meant by revenge?
When is anger no crime, and when is it so?
What are the sedatives of anger?
Is revenge forbidden?
In what case is correction productive of good?
What is meant by forgiveness of injuries?
Why is duelling absurd?
For what is duelling practised?

How does duelling become assassination?
How can we expostulate with a duellist?
When are the parties equally guilty?
Why are the laws insufficient?
When is litigation not condemned?
What is said with regard to suits of law?
Why is gratitude a duty?
Does gratitude supersede other duties?
What is said of ingratitude?
Is speaking and acting the same?
What is slander?
What are the aggravations of slander?
In what does the guilt of inconsiderate slander consist?
From what does indiscriminate praise proceed?
What is the foundation of marriage?
What is the use of marriage?
What is meant by divorce?
With what is divorce inconsistent?
Suppose there are no children, what is the question?
Why is the indissolubility of marriage expedient?
What exception does the law of nature admit of?
In what cases do the Scripture and the law of the land allow of divorce?
What remedy is there for a husband's tyranny?
What duties are created by the marriage vow?
Why is obedience necessary on the part of a wife?
How is the marriage vow violated?
In what does the duty of parents consist?
Why is a man bound to maintain his children?
What does a provision for a child's happiness require?

What justifies a parent in making a difference between his children?

Why should a difference be made between legitimate and illegitimate children?

How is a child's virtue to be secured?

In what do a parent's rights consist?

When do parents exceed their authority?

What is said of the submission of children?

What does the duty of children require of them?

What is the right of a parent with regard to his children's marriage?

To what does compulsion in marriage lead?

Has a parent a right to fix upon a profession for his child?

How is a child bound to act?

CHAPTER IV.

On what are the duties which a man owes himself, founded?

What is prudence?

To what does it correspond?

What is fortitude?

To what does it answer?

What is temperance, and what does it imply?

With regard to self-defence, what is the duty of a person attacked?

In what case is self-defence justifiable to all extremities?

How is this illustrated?

To what is the extreme case to be restrained?

How far does the rule extend?

What case approaches nearest to the preservation of life?

When is homicide justifiable?

QUESTIONS,

For the Exercise of Young Persons in

NATURAL THEOLOGY.

WHAT is the state of the argument?

What observation is made on this?

What inference is inevitable, with respect to the mechanism of the watch?

Does ignorance excite any doubt of an artist's skill?

Must a machine be perfect to shew that it was made with design?

What is atheism, and why is it so?

What example is produced?

What do the laws of refraction require?

State the example, objection, and answer.

In what respect is the eye superior to a telescope?

Give the example.

What purposes do the changes of the eye effect?

Do different species of animals possess different degrees in the faculties of seeing?

Give the examples.

How is vision achieved?

Why is the examination of the eye reckoned a cure for atheism?

Enumerate the examples, observations, &c.

To what is the structure of the ear adapted?

How is this illustrated?

Can the generation of the animal account for the contrivance of the eye, ear, &c.?

What does the seed of a plant contain?

Has the bird any concern in the structure of the egg which she drops?

How is this illustrated?

Has rationality any thing to do in the production of animals?

In what sense is the parent the cause of his offspring?

Can imperfection exist without leading to any doubt concerning the existence of a Creator?

Upon what part of the argument do imperfections bear?

State the objection and answers.

Will experience exclude chance from the world?

State the objection and answers.

What proofs have we of a designing Creator?

State the objection and answers.

Should our faith in a first cause, be shaken by our own ignorance?

How is this illustrated?

What is said of the disposition of the muscles?

To what does the process of muscular motion relate?

Give the example.

Does the chemical part of our frame afford the same sort of argument as that which mechanism affords?

What is said of the "gastric juice?"

What is secretion?

Is secretion an important part of our structure?

What is assimilation?

How is this subject illustrated?

Do all the animal secretions come from the same source?

How is this illustrated?

What is said of the vertebræ of the neck, and how is the subject illustrated?

What is remarked of that part of the arm that is between the elbow and the wrist?

Give some account of the spine or back bone.

How is this illustrated?

Do the lungs exhibit mechanical contrivance?

How is this illustrated?

What is said of the patella?

What is the structure of the shoulder blade?

What is remarked of the joints, as exhibiting contrivance and wisdom?

Of what particular use are the ends of the bones?

How are the nerves conducted?

In what do the ends of the bones work?

How is friction taken off from the texture of the bones?

What contrivance is there to diminish the effects of attrition?

For what purpose are glands fixed near each joint?

How is this illustrated by means of friction-wheels?

What do moveable joints, and their union, exhibit?

For what purposes are muscles, with their tendons, adapted?

How is it shewn that there is an exact relation between the joint and the muscles?

How does a muscle act?

How is this illustrated?

How are muscles constructed, and how many are there?

Is the body of the muscle always placed where its action is required?

How is this illustrated?

What observation arises from this subject?

In what organ is muscular motion very remarkable?

How is this illustrated?

Are many of the human actions achieved by means of several muscles?

By what kind of muscles are the most important actions performed?

How do the muscles act?

What has mechanism always in view?

Give the examples.

What does the circulation of the blood exhibit?

How is nourishment achieved?

In what views does the circulating system present itself?

How is this illustrated?

What offices do the arteries and veins accomplish?

How are the arteries situated, and why?

How is the heart constructed?

How much blood passes through the heart in an hour?

For what purpose are the lungs constructed?

Of what do the lungs consist?

How does the blood circulate?

How many cavities are there in the heart, and what are they?

What corollary is deduced from this?

What did the mechanism of the heart require?

How is this illustrated?

What is the use of the circulation of the blood?

Where are blood vessels found?

What is the process of the food and digestion?

What is the length of the intestine, and why is it so long?

What is meant by the "peristaltic motion?"

What are the consequences of instinct?
How is this illustrated?
What is said of the salmon?
What is said of the wood-pecker?
Can instincts be resolved into sensations?
How is this illustrated?
What do the pairing of birds, and the non-pairing of beasts, shew?
What is the illustration of this?
What is said of the beetle?
For what is the borer in the tails of various flies used?
What is remarked of the stings of insects?
What observation is made on the action of the sting?
What is the proboscis of insects?
What is said of the metamorphosis of insects?
Give the theory.
What is remarked of the silk-worm and spider?
What is the illustration with regard to the silk-worm?
What is observable in the relation which subsists between the wax and the honey?
What functions belong to the bee, and for what is its sting necessary?
To what is the light of the glow-worm referred?
How is this illustrated?
What is said of the larva of the dragon-fly?
To what is the gossamir-spider likened?
What is said of the shells of snails?
How is the shell formed and enlarged?
What are the properties of the shells of shell-fish?
What is said of the bivalves?
What is made in imitation of the lobster's shell?

What examples are given of the operations of the insect tribes?

Is a designing hand evident in the mechanism of plants?

What is meant by the sleep of plants?

Give the examples.

What is said of the trees, the natives of colder climates?

How are the seeds packed?

What is said of flowers?

What would be the consequence of the seeds of plants being guarded much more strongly than they are?

Mention some examples.

How are seeds dispersed?

Give the examples.

What is the constitution of seeds?

Is there any analogy between the seeds of plants and the eggs of animals?

What occurs in the germination of plants?

What observation is made on this?

What is said of climbing plants?

Give the observation and examples.

What is said of the grasses?

How is this illustrated?

What is reported of the misletoe?

What is remarked of the meadow saffron?

What is the illustration?

What is the air for?

How is this farther illustrated?

To what uses is water applied?

How is this farther illustrated?

What are the uses of fire?

How is this illustrated?

What do contrivance and beneficial design prove?

How is this illustrated?

What do the "laws of nature" pre-suppose?

What is mechanism?

Give the example.

What does a watch in motion prove, and how is this applicable?

What do you call that power of organized bodies which produces their like?

Give the illustration.

To what must we resort in our difficulties?

What led to idol worship?

What is the difference between false and true religion?

In what way does revelation introduce the Deity to human apprehension?

What is meant by the "omnipotence" of the Deity?

How is "omniscience" of the Deity deduced?

Upon what foundation does the divine "omnipresence" stand?

What does eternity suppose?

What is "self-existence?"

What does "spirituality" express?

How is the unity of the Deity proved?

Give the examples.

In what way is the goodness of the Deity made evident?

Give the illustration.

What does the pleasure superadded to the animal sensations prove?

Give the illustration.

How should we form our judgment if we cannot resolve all appearances into benevolence?

What is the observation on this?

What does contrivance, and its tendency, indicate?

Give the illustration.

What examples prove that the Deity has added pleasure beyond what is necessary for any other purpose?

What examples are there of pleasurable sensations that are not referable to any of the senses?

What is the best solution of the origin of evil?

What inference, in cases of apparent evil, should be drawn from those general laws with which we are acquainted?

What is said of pain?

What is observed of bodily diseases?

What is the chief use of mortal diseases?

Give the observations, objection, and answers.

What is the most rational view of life?

Do all situations afford room for moral agency?

Can good dispositions subsist under adversity?

Is it of great moment what kind of trials we experience?

In what cases would passive virtues be excluded?

How is this illustrated?

Which is the most striking proof, in natural history, of an intelligent creator?

What is gained by investigation?

What is gained by frequent meditation?

What observation is inferred from this?

What do the works of nature prove?

What does natural theology prove?

What will revelation disclose?

On what does the anterior belief of a Deity bear?

Give the observations.

QUESTIONS

For the Exercise of Young Persons on the

EVIDENCES OF CHRISTIANITY.

WHAT are the preliminary observations?
How is a revelation made?
How is the reality of miracles proved?
What observations are made on this subject?
Give the objection and answers.
Is it probable that miracles would become objects of general experience?
What is meant by the course of nature?
To what are miracles to be referred?
On what supposition are miracles not incredible?
Give the state of the controversy.

PART I.

OF what is there satisfactory evidence with respect to the original witness of the Christian miracles?
How is this proposition supported?
What renders it probable that Christ, and his disciples, exerted themselves in publishing his religion?

Why is it probable that the propagation of Christianity was attended with difficulty.

Give the illustration.

Was Christianity unpopular among the heathens, and why?

How is this illustrated.

Did the first preachers conform to the rules which they laid down for others?

What does Tacitus say on the subject of the sufferings of the first Christians?

What does this prove?

How does Suetonius refer to Christians?

What is the testimony of Pliny?

How many histories have we of Christ?

Give the illustration.

Is it likely that the sufferings of the first Christians were real, or only pretended?

How is this illustrated?

What is the scripture account of the exertions and sufferings of the first preachers of Christianity?

With whom does the history proceed after the account of the evangelists?

How is the history of St. Paul illustrated?

Is the history supported by other testimony?

What do Clement, and others, say on this subject?

What does the Scripture show?

What is the reality of the apostolical history?

How is it illustrated?

What course did the primitive followers of Jesus follow?

How is this illustrated?

For what kind of story did the propagators of Christianity suffer?

How is this proved?

What kind of evidence did they pretend to have?

How is this illustrated?

From what is the miraculous part of the story inferred?

Is the story that we now have, the same as that for which the first Christians suffered?

From what did the religious rites of the early Christians spring?

How is this illustrated?

Were the gospels the cause of the Christian history?

How is this illustrated?

What circumstances will go to prove that the story we now have, is the same as that which Christians had at the beginning?

What is sufficient to establish the identity of the gospel history?

How is this illustrated?

What proof is there that the gospels contain what the apostles preached?

What advantage is gained by having four histories?

Should it be proved that the evangelists had seen each other's works, will it diminish from the authority of the gospels?

What reason is there for supposing that Luke had consulted Matthew's history?

What is to be regarded in the evangelic history?

How is this illustrated?

Is each gospel a confirmation of the others?

How are the acts of the apostles to be considered?

Why and when were the histories written?

How is this illustrated?

Is the genuineness of the historical book essential to the fate of our argument?

How are the existence and reputation of the books made out?

What preliminary observations are introduced to prove the authenticity of the Scriptures?

What is said of the language of the New Testament?

Do the miraculous relations contained in the Scriptures affect the questions of their genuineness?

Was it easy to forge the Christian writings?

What would have happened if the ascription of the gospels to their authors had been mere conjecture?

Were Christian writers and churches soon agreed on this subject?

What is the strength of the argument concerning the genuineness of the Scriptures?

How is this illustrated?

By whom are the historical books of the New Testament quoted?

How is this proved?

What is the testimony of Barnabas?

What does Clement say?

State the objection and answers.

What is said respecting the author of the "Shepherd of Hermas?"

What is Ignatius' testimony?

What is said of Polycarp?

What is the testimony of Papias?

What observations are made on the foregoing writers?

What is the testimony of Justin Martyr?

How is this illustrated?

What does Hegesippus say?

How is this illustrated?

What did the churches of Lyons and Vienne do?

What kind of testimony is that of Irenæus?

How is his testimony illustrated?

To what do the works of Athenagoras refer?

What does Tertullian say?

How is his testimony illustrated?

What is Origen's declaration?

Why are the Scriptures quoted with peculiar respect?

What is the testimony of Theophilus, Hippolitus, and Origen?

What object has Cyprian in view in his exhortations?

What is the testimony of the Arians?

When were the Scriptures collected into a distinct volume?

How is the term gospel used and applied?

What are the testimonies of Eusebius, Irenæus, and Melito?

How does Tertullian divide the Christian Scriptures?

What is the testimony of Eusebius?

What is said, with respect to the Scriptures, of the Diocletian persecution, and of Constantine?

How were the Scriptures soon distinguished?

What testimony is borne by Polycarp, Justin Martyr, and others?

By whom were the Scriptures used?

What is the testimony of Justin and Tertullian?

What is said with respect to the commentaries, harmonies, &c.?

What testimony is borne by Tatian, Eusebius, and Dionysius?

What does the fourth century supply?

What illustration is given?

What is said of the Syriac version?

Were the Scriptures appealed to by different sects?

What is said with regard to the topics of controversy among the early Christians?

What is the testimony of Basilides, and what is said of the Valentinians and Cerpocratians?

What is said concerning Origen, and Paul of Sarmosata?

What is said with regard to the Millenium and Arian controversy?

Give an account of the testimony of Chrysostum.

What parts of the Scriptures have been received universally?

What does Jerome and Origen say on this head?

What is the testimony of Dionysius and Eusebius?

How were the historical Scriptures considered by the adversaries of Christianity?

What is the testimony of Celsus?

What is the testimony of Porphyry?

What is the testimony of Julian?

What proof is there that our Scriptures are the same that were used by the early Christians?

What is said of the catalogues of the Scriptures?

Who were the persons that made catalogues of the Scriptures?

Can the same facts be asserted of the apochry-

phal, as of the received, books of the New Testament?

What is said of the apocryphal books?

Were the apocryphal books read in the churches?

What points form the subject of discussion?

Can you give any account of the illustration?

Is there any evidence with regard to other similar miracles?

In comparing the evidence, what is to be laid out of the case?

What distinctions are to be retained?

What is said with respect to the miracles reported to have been wrought at the tomb of the Abbé Paris?

What is said of the words contained in the prophecy of Isaiah?

How is the subject illustrated?

How is the argument illustrated, with respect to the prediction concerning the destruction of Jerusalem?

What is said of the morality of the gospel?

Into what does the morality of the gospel divide itself?

What is the second argument drawn from the morality of the gospel?

To what does Christianity teli us to refer our actions, and what do these directions suggest?

How is the morality of the gospel distinguished?

What was the manner of Christ's teaching?

At what did his teaching aim?

What is the object of this mode of instruction?

Give the objection and answer.

Why does the negative character of Christ deserve to be considered?

How is Christianity illustrated with regard to government?

Why is the character of Christ regarded as part of the morality of the gospel?

How is this illustrated?

In what does the candour of the writers of the New Testament consist?

Give the examples.

To what does the identity of Christ's character apply?

How is it shown that the actions and discourses of Christ proceed from the same person?

What is said of the phrase "Son of Man?"

When did Christ withdraw himself from the multitude?

What is said with regard to the reserve which Christ shewed in announcing his own character, and of his meekness in sufferings?

What is noticed with respect to the appointment of the apostles?

What is said with regard to the originality of our Saviour's character?

What does the conformity of facts with the state of things prove?

In what do these agreements appear?

Give the illustration.

Mention the objections and answers.

What do notes of undesigned correspondency, between the letters of St. Paul and the acts of the apostles, prove?

In what does the strength of the evidence of the resurrection lie?

Give the illustration.

What are the objections and answers to this?

If the body of Christ had been stolen, what would have been the best answer?

For what must we refer to the acts of the apostles?

Give the illustration.

What were the effects of a persecution?

What was revealed to Peter by a miracle?

What is said of the third period?

How is this illustrated?

What is the testimony of Tacitus?

What is the testimony of Justin Martyr?

What is noticed of the rapid and general diffusion of Christianity?

What is to be attended to in viewing the progress of Christianity?

How is it proved that Christ and the apostles possessed means of conviction that we have not?

In what does Mahometanism resemble Christianity?

In what do they differ?

What observation is made on this?

What objection is started, and how is it answered?

How was Mahomet's religion established?

To what did Mahomet pretend, when he was received at Medina?

Can the success of Mahometanism be stated in prejudice of the Christian argument?

Should a story be rejected on account of some diversity of circumstances, and why not?

Give the illustration.

From what does much discrepancy arise?

Give the illustration.

What kind of objections have been raised concerning the quotations of the Old Testament?

What error was imputed to the first Christians?

Why are we to distinguish between the doctrines and arguments of the apostles?

How is the connection of Christianity with the Jewish history shewn?

What has been called the rejection of Christianity?

How does the objection divide itself?

How is it illustrated?

What is the question started, and how is it answered?

Into what is the infidelity of the Christian world to be resolved?

How is this illustrated?

What objection is made on account of the Christian miracles not being appealed to so frequently as might be expected?

How is this answered?

What is the ground of all the epistles?

How is this illustrated?

Who were the apologists, and to what did they appeal?

What is the argument respecting the want of universality in the reception of Christianity?

How is this answered?

What is the general character of the works of nature?

How is this illustrated?

What does the progress of Christianity resemble?

What would have been the effect of irresistible evidence?

What would have been the effect of irresistible external evidence?

Would the perfect display of a future state have been compatible with the duties of life?

How is this illustrated?

Where are the effects of Christianity not to be looked for?

Where is its influence felt?

How is the influence of Christianity to be appreciated?

With what has Christianity been charged?

Upon what does the truth of Christianity depend?

Give the illustration.

From whom are the particulars of the gospel mission derived?

To what is the narrative confined, and by whom is the story carried on?

What is the character of the Christian miracles?

What was the nature of the evidence of Christ's miracles?

How is the importance of revelation to be estimated?

How is Christianity analogous to other provisions for human happiness?

What renders the belief of a God easy?

How does a future state rectify apparent difficulties?

FINIS.

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